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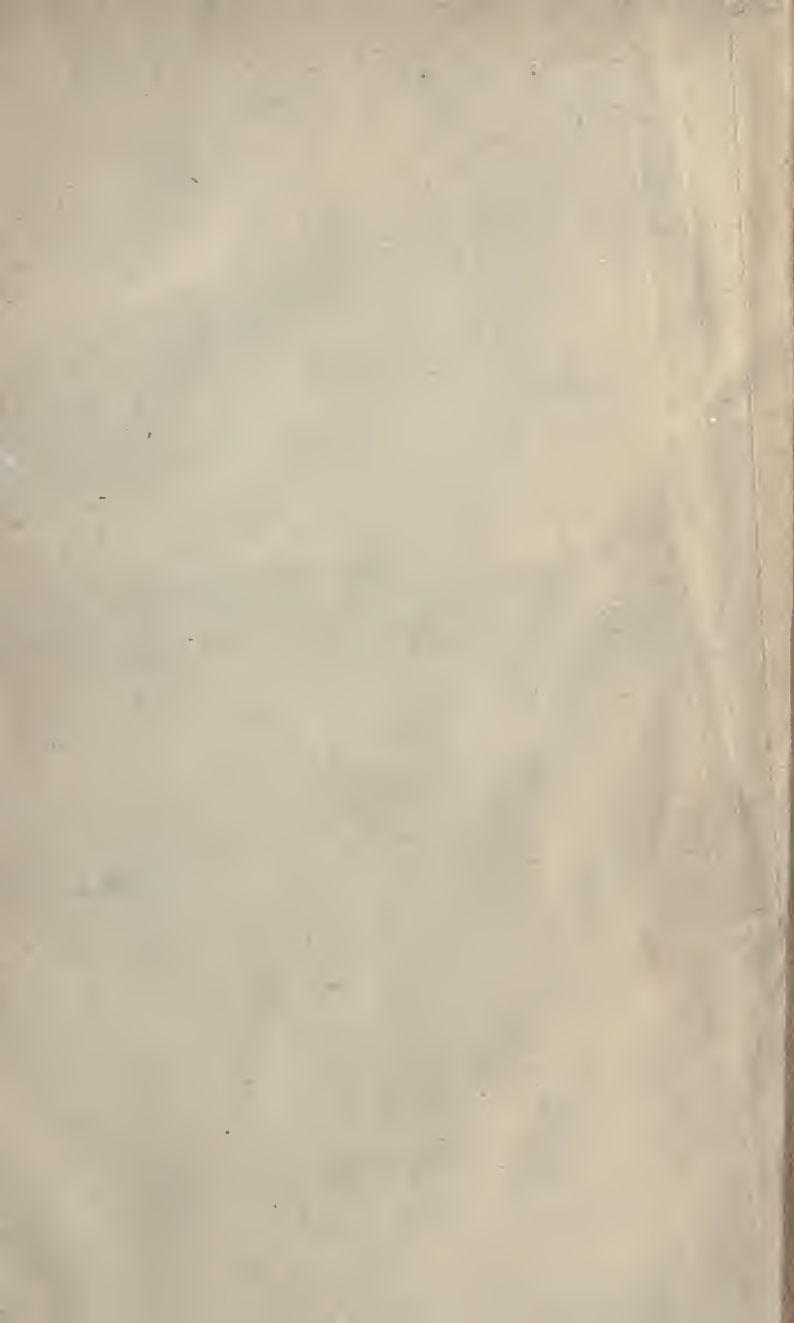
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A
BRIEF EXPOSITION
OF THE
DOCTRINE
OF
THE NEW CHURCH,
WHICH IS MEANT BY THE
NEW JERUSALEM IN THE APOCALYPSE.

TRANSLATED FROM THE LATIN OF
EMANUEL SWEDENBORG,
ORIGINALLY PUBLISHED AT AMSTERDAM IN THE YEAR 1769.

I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her Husband. And He that sat upon the throne said, Behold I make all things new: and He said unto me, Write, for these words are true and faithful.....APOCALYPSE, chap. xxi. verse 2, 5.

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A

BRIEF EXPOSITION *Of California.*

OF THE

DOCTRINE OF THE NEW CHURCH,

WHICH IS MEANT BY THE NEW JERUSALEM,
IN THE APOCALYPSE.

1. SEVERAL works and tracts having been published by me, during some years past, concerning the NEW JERUSALEM, whereby is meant a New Church about to be established by the Lord, and the Apocalypse having been revealed, I am come to a determination to lay before the world a complete view of the doctrine of that church in its full extent; but, as this is a work of some years, I have thought it advisable to draw up some sort of sketch thereof, in order that a general idea may first be formed of that church and its doctrine; because when general principles precede, then the several particulars will appear at full in a clear light, for these enter into general principles, as things homogeneous into their proper receptacles. This compendium, however, is not designed for critical examination, but is barely offered to the world by way of information, as its contents will be proved at large in the work itself. But it is necessary first to state the doctrinals at present maintained concerning justification, that the following contrast between the doctrines of the present church, and those of the New Church, may be clearly understood.

THE DOCTRINALS OF THE ROMAN CATHOLICS CONCERNING JUSTIFICATION, FROM THE COUNCIL OF TRENT.

2. In the bull of pope Pius IV., dated 13th November, 1564, are the following words: "I embrace and receive every thing, both generally and particularly, which the most holy

Council of Trent hath determined and declared concerning *Original Sin* and *Justification*."

3. *From the Council of Trent, concerning Original Sin.*

(a) That Adam, by his transgression, experienced an entire change and depravation of nature, both in body and soul; and that the ill effects of Adam's transgression were not confined to himself, but also extended to his posterity; and that it not only transmitted death and corporal sufferings upon all mankind, but likewise sin, which is the death of the soul, Sess. v. 1, 2. (b) That this sin of Adam, which originally was a single transgression, and has been transmitted by propagation, and not by imitation, is so implanted in the nature of every man, as to be his own, and cannot be done away by any other means than by the merits of the only Saviour our Lord Jesus Christ, who hath reconciled us to God by His blood, being made unto us righteousness, sanctification, and redemption, Sess. v. 3. (c) That, by the transgression of Adam, all men lost their innocence, and became unclean, and by nature the children of wrath, Sess. vi. chap. 1.

4. *Concerning Justification.* (a) That our heavenly Father, the Father of Mercies, sent Christ Jesus his Son into the world, in the blessed fullness of time, as well to the Jews who were under the law, as to the Gentiles who followed not after righteousness, that they might all lay hold of righteousness, and receive the adoption of sons. Him God offered to be a propitiation through faith in His blood, not only for our sins, but likewise for the sins of the whole world, Sess. vi. chap. 2. (b) Nevertheless, all do not receive the benefit of His death, but only they to whom the merit of His passion is communicated; so that, unless they are born again in Christ, they can never be justified, Sess. vi. chap. 3. (c) That the beginning of justification is to be derived from the preventing grace of God through Christ Jesus, that is, from His call, Sess. vi. chap. 5. (c) That men are disposed to righteousness, when, being stirred up by divine grace, and conceiving faith by hearing, they are freely moved towards God, believing those things to be true which are divinely revealed and promised; and especially this, that the ungodly are justified by God through His grace, through redemption, which is by Christ Jesus; and when, being convinced of sin from the fear of divine justice, by which they are profitably disquieted, they are encouraged to hope, and to trust that God, for Christ's sake, will be propitious to them, Sess. vi. chap. 6. (d) That the consequence of this disposition and preparation is actual

justification, which is not only a remission of sins, but likewise a sanctification and renovation of the interior man, by the reception of divine grace and gifts, whereby man from being unrighteous becomes righteous, and from being an enemy a friend, so as to be an heir according to the hope of eternal life, Sess. vi. chap. 7. (e) The *final cause* of justification is the glory of God and of Christ, and life eternal. The *efficient cause* is God, who freely cleanses and sanctifies. The *meritorious cause* is the dearly-beloved and only-begotten Son of God, our Lord Jesus Christ, who, when we were enemies, through the great love wherewith He loved us, by His most holy passion upon the cross, merited for us justification, and made satisfaction for us to God the Father. The *instrumental cause* is the sacrament of baptism, which is a sacrament of faith, without which none can ever be justified. The *formal cause* is the sole righteousness of God; not that whereby He is righteous Himself, but that whereby He makes us righteous, with which being gifted by Him, we are renewed in the spirit of our mind; and are not only reputed righteous, but are truly called righteous, and are so in reality, each according to that measure which the Holy Spirit imparts to every one as it pleaseth Him, Sess. vi. chap. 7, § 2. (f) That justification is a translation from that state, wherein man is born a child of the first Adam, into a state of grace and adoption among the sons of God by the second Adam, our Saviour Jesus Christ, Sess. vi. chap. 4.

5. Concerning Faith, Charity, Good Works, and Merits.

(a) When the apostle declares, that man is justified by faith, and freely, these words are to be understood in the sense wherein the Catholic church has uniformly held and expressed them, to wit, that we are said to be justified by faith, because faith is the commencement of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to the fellowship of His children: but we are said to be justified freely, because none of those things which precede justification, whether faith or works, merit the actual grace of justification; for if it be grace, it is not of works, otherwise grace would not be grace, Sess. vi. chap. 8. (b) Although none can be righteous, but they to whom the merits of the passion of our Lord Jesus Christ are communicated, nevertheless that is effected in justification, when, by the merit of the same most holy passion, the love of God is infused by the Holy Ghost into the hearts of those who are justified, and abideth in them: hence, in

the act of justification, man receives, together with the remission of his sins, all these things infused into him at once by Jesus Christ, in whom he is ingrafted by faith, hope, and charity: for faith, unless charity be added to it, neither unites perfectly to Christ, nor constitutes a living member of His body, Sess. vi. chap. 7, § 3. (c) That Christ is not only a Redeemer, in whom we are to have faith, but also a Lawgiver, whom we must obey, Sess. vii. chap. 16, can. 21. (d) That faith without works is dead and vain, because in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love: for faith without hope and charity cannot avail unto eternal life; wherefore also they hearken to the word of Christ, "If thou wilt enter into life, keep the commandments:" thus they who are born again, receiving true Christian righteousness, are commanded to keep it white and unspotted, as their first robe, given them by Jesus Christ, instead of that which Adam lost both for himself and us by his disobedience, that they may present it before the tribunal of our Lord Jesus Christ, and obtain eternal life, Sess. vi. chap. 7, § 4. (e) That there is a continual influx of power from Jesus Christ Himself into those who are justified, as from a head into the members, and from a vine into the branches; which power always precedes, accompanies and follows their good works, and without which they could not by any means be acceptable and meritorious in the sight of God; wherefore we are to believe, that nothing more is wanting to those who are justified; but they may be fully assured, that by those works which have been wrought in God, they have merited eternal life, which will be bestowed upon them in due time, Sess. vi. chap. 16. (f) When we speak of our own righteousness, we do not mean as though it were our own from ourselves; for that which is termed our righteousness, is the righteousness of God, being infused into us by God through the merit of Christ: far be it, therefore, from any Christian man to trust or glory in himself, and not in the Lord, whose goodness towards us men is so great, that he vouchsafes to regard those things as our merits, which are His own gifts, Sess. vi. chap. 16. (g) For of ourselves, as of ourselves, we can do nothing; but by His co-operation, who strengthens us, we can do all things: thus man hath not whereof to glory, but all our glory is in Christ, in whom we live, in whom we merit, in whom we make satisfaction, bringing forth fruits worthy of repentance, which have their efficacy from Him, are offered unto the Father by Him, and are accepted by the

Father through Him, Sess. xiv. chap. 8. ^(h) Whosoever shall say that man may be justified in the sight of God by his own works, which are done either through the powers of human nature, or through the teaching of the law, without divine grace through Christ Jesus, let him be accursed, Sess. vi. can.

1. ⁽ⁱ⁾ Whosoever shall say, that man may believe, hope, and love, (that is, have faith, hope, and charity,) as is necessary in order that the grace of justification may be conferred upon him, without the preventing inspiration of the Holy Spirit, and His assistance, let him be accursed, Sess. vi. can. 2.

^(k) Whosoever shall say, that man is justified without the righteousness of Christ, whereby he hath merited for us, let him be accursed, Sess. vi. can. 10. Not to mention many more passages, principally relating to the conjunction of faith with charity or good works, and condemning their separation.

6. *Concerning Free-will.* ^(a) That free-will is by no means destroyed by Adam's sin, although it is debilitated and warped thereby, Sess. vi. chap. 1. ^(b) Whosoever shall say, that the free-will of man, when moved and stirred up by God, cannot at all co-operate by concurring with God, who stirreth it up and calleth it, whereby man may dispose and prepare himself to receive the grace of justification; or that he cannot dissent if he would, but that, like a thing inanimate, he is merely passive, and has not the least power of action, let him be accursed, Sess. vi. can. 4.

7. *The Doctrinals of the Roman Catholics concerning Justification, as collected from the Decrees of the Council of Trent, may be summed up and arranged in a series thus.* That the sin of Adam is transfused into the whole human race, whereby his state, and likewise the state of all men, became perverted, and alienated from God, and thus they were made enemies and children of wrath; that therefore God the Father graciously sent His Son to reconcile, expiate, atone, satisfy, and thus to redeem, by being made righteousness. That Christ accomplished and fulfilled all this, by offering up Himself a sacrifice to God the Father upon the cross, and thus by his passion and blood. That Christ alone hath merited, and that this His merit is graciously imputed, attributed, applied, and transferred, to the man who is recipient thereof, by God the Father through the Holy Spirit; and that thus the sin of Adam is removed from man; concupiscence, however, still remaining in him as an incentive to sin. That justification is the remission of sins, and that from thence a

renovation of the interior man takes place, whereby man from an enemy becomes a friend, and from being a child of wrath, a child of grace; and that thus union with Christ is effected, and the regenerate person becomes a living member of His body.

8. That faith comes by hearing, when a man believes those things to be true which are revealed from heaven, and trusts in the promises of God. That faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and enter into the fellowship of His children; that justification is brought about by faith, hope, and charity; and that, unless faith be accompanied by hope and charity, it is not living but dead, and incapable of effecting union with Christ. That it is man's duty to co-operate; that he has the power to approach and recede, otherwise nothing could be given unto him, for he would be like an inanimate corpse. That, inasmuch as the reception of justification reneweth man, and as this is effected by the application of the merit of Christ, during man's co-operation, it follows that works are meritorious; but inasmuch as they are done from grace, and by the Holy Spirit, and as Christ alone hath merited, therefore God considers His own gifts in man as meritorious; whence it follows, that no one ought to attribute any thing of merit to himself.

THE DOCTRINALS OF THE PROTESTANTS CONCERNING JUSTIFICATION, FROM THE FORMULA CONCORDIÆ.

THE book from whence the following extracts are collected, is called *Formula Concordiæ*, or *Form of Concord*, and was composed by persons attached to the Augsburg confession; and as the pages will be cited where the quotations are to be met with, it is proper to observe, that I have made use of the edition printed at Leipsic in the year 1756.

10. *From the Formula Concordiæ, concerning Original Sin.*
 (a) That since the fall of Adam, all men naturally descended from him are born in sin, which brings damnation and eternal death upon those who are not regenerated, and that the merit of Christ is the only means whereby they are regenerated, consequently the only remedy whereby they are restored, page 9, 10, 52, 53, 55, 317, 641, 644, and Appendix, p. 138, 139. (b) That original sin is such a total corruption of nature, that there is no spiritual soundness in the powers of man either as to his soul or body, p. 574. (c) That it is the source of all

actual sins, p. 317, 577, 639, 640, 942, Appendix, p. 139. (d) That it is a total absence or privation of the image of God, p. 640. (e) That we ought to distinguish between our nature, such as God created it, and original sin, which dwelleth in our nature, p. 645. (f) Moreover original sin is there styled the work of the devil, spiritual poison, the root of all evils, an accident and a quality; whereas our nature is there styled the work and creature of God, the personality of man, a substance and an essence; and that the difference between them is the same as the difference between a man infected with a disease and the disease itself.

11. *Of Justification by Faith.* The general principles are these: (a) That by the Word and sacraments the Holy Ghost is given, who effects faith when and where he pleases, in those who hear the gospel. (b) That contrition, justification by faith, renovation, and good works, follow in due order; that they are to be properly distinguished one from the other; and that contrition and good works do not avail any thing unto salvation, but faith alone. (c) That justification by faith alone is remission of sins, deliverance from damnation, reconciliation with the Father, adoption as sons, and is effected by the imputation of the merit or righteousness of Christ. (d) That hence Faith is that essential righteousness, whereby we are accounted righteous before God, and that it is a trust and confidence in grace. (e) That renovation, which follows, is vivification, regeneration, and sanctification. (f) That good works, which are the fruits of faith, being in themselves works of the spirit, follow that renovation. (g) That this faith may be lost by grievous sins. *The general principles concerning the Law and the Gospel* are these: (h) That we must carefully distinguish between the law and the gospel, and between the works of the law and the works of the spirit, which are the fruits of faith. (i) That the law is a doctrine which teaches that man is in sin, and therefore under condemnation and the wrath of God, thus exciting terror; but that the gospel is a doctrine which teaches atonement for sin, and deliverance from damnation by Christ, and thus a doctrine of consolation. (k) That there are three uses of the law, viz. to keep the wicked within bounds, to bring men to an acknowledgment of their sins, and to hold up to the regenerate a rule of life. (l) That the regenerate are in the law, but not under the law, for they are under grace. (m) That it is the duty of the regenerate to exercise themselves in the law, because, during their life in the world, they are prompted to sin by the lusts

of the flesh; but that they become pure and perfect after death. (n) That the regenerate are also chastised by the Holy Ghost, and endure various afflictions, but that nevertheless they keep the law willingly, and thus, being the children of God, live in obedience to the law. (o) That with those who are not regenerated the veil of Moses still remaineth before their eyes, and the old Adam beareth rule; but that with the regenerate, the veil of Moses is taken away, and the old Adam brought into subjection, or crucified.

12. *Particulars from the Formula Concordiæ, concerning Justification by Faith without the Works of the Law.*

(a) That faith is imputed for righteousness without works, on account of the merit of Christ which is laid hold of by faith, p. 78, 79, 80, 584, 689. (b) That charity follows justifying faith, but that faith does not justify as being formed by charity, as the Papists say, p. 81, 89, 94, 117, 688, 691, Appendix, p. 169. (c) That neither the contrition which precedes faith, nor the renovation and sanctification which follow after it, nor the good works then performed, have any thing to do with justification by faith, p. 688, 689. (d) That it is a folly to imagine, that the works of the second table of the decalogue justify in the sight of God, for that table has relation to our transactions with men, and not properly with God; and the business of justification is between God and us, and to appease His wrath, p. 102. (e) If any one therefore believes he can obtain the remission of his sins, because he is possessed of charity, he brings a reproach on Christ, by an impious and vain confidence in his own righteousness, p. 87, 89. (f) That good works are utterly to be excluded, in treating of justification and eternal life, p. 589. (g) That good works are not necessary as a meritorious cause of salvation, and that they do not enter into the act of justification, p. 589, 590, 702, 704, Appendix, p. 173. (h) That the position, that good works are necessary to salvation, is to be rejected, because it takes away the comfort of the gospel, gives occasion to doubt of the grace of God, instils a conceit of self-righteousness, and because they are admitted by the Papists to support a bad cause, p. 704. (i) The expression, that good works are necessary to salvation, is rejected and condemned, p. 591. (k) That expressions, implying that good works are necessary unto salvation, ought not to be taught and defended, but rather exploded and rejected by the churches as false, p. 705. (l) That works, which do not proceed from a true faith, are, in fact, sins in the sight of God, that is to say, they are defiled with

sin, because a corrupt tree cannot bring forth good fruit, p. 700. (m) That faith and salvation are neither preserved nor retained by good works, because these are only evidences that the Holy Spirit is present, and dwelleth in us, p. 590, 705, Appendix, p. 174. (n) That the Decree of the Council of Trent is deservedly to be rejected, which affirms, that good works preserve salvation, or that justification by faith, or even faith itself, is maintained and preserved, either in the whole, or in the least part, by our works, p. 707.

13. *Particulars from the Formula Concordiæ, concerning the Fruits of Faith.* (a) That a difference is to be observed between the works of the law and the works of the spirit; and that the works which a regenerate person performs with a free and willing mind, are not works of the law, but works of the spirit, which are the fruits of faith; because they who are born again are not under the law, but under grace, p. 589, 590, 721, 722. (b) That good works are the fruits of repentance, p. 12. (c) That the regenerate receive by faith a new life, new affections, and new works, and that these are from faith in repentance, p. 134. (d) That man after conversion and justification begins to be renewed in his mind, and at length in his understanding, and that then his will is not inactive or backward in performing daily exercises of repentance, p. 582, 673, 700. (e) That we ought to repent as well on account of original sin, as on account of actual sins, p. 321, Appendix, p. 159. (f) That repentance with Christians continues until death, because they have to wrestle with the remains of sin in the flesh as long as they live, p. 327. (g) That we must enter upon, and advance more and more in, the practice of the law of the decalogue, p. 85, 86. (h) That the regenerate, although delivered from the curse of the law, ought nevertheless still to exercise themselves in the divine law, p. 718. (i) That the regenerate are not without the law, though not under the law, for they live according to the law of the Lord, p. 722. (k) That the law ought to be considered by the regenerate as a rule of religious life, p. 596, 717, Appendix, p. 156. (l) That the regenerate do good works, not by constraint, but of their own accord and freely, as though they had received no command, had heard of no threatenings, and expected no reward, p. 596, 701. (m) That with them faith is always occupied in some good work, and he who does not thus perform good works, is destitute of true faith, for where there is faith, there will be also good works, p. 701. (n) That charity and good fruits follow faith and regeneration, p. 121, 122,

171, 188, 692. (°) Faith and works agree well together, and are inseparably connected; but faith alone lays hold of the blessing without works, and yet it is not alone; hence it is that faith without works is dead, p. 692, 693. (p) That after man is justified by faith, his faith, being then true and alive, is operative by charity, for good works always follow justifying faith, and are most certainly discovered with it; thus faith is never alone, but always accompanied by hope and charity, p. 586. (q) We allow, that where good works do not follow faith, in such case it is a false and not a true faith, p. 336. (r) That it is as impossible to separate good works from faith, as heat and light from fire, p. 701. (s) That as the old Adam is always inherent in our very nature, the regenerate have continual need of admonition, doctrine, threatenings, and even the chastisements of the law, for they are reprov'd and corrected by the Holy Spirit through the law, p. 719, 720, 721. (t) That the regenerate must wrestle with the old Adam, and that the flesh must be kept under by exhortations, threatenings, and stripes, because renovation of life by faith is only begun in the present life, p. 595, 596, 724. (u) That there remains a perpetual wrestling between the flesh and the spirit, in the elect and truly regenerate, p. 675, 679. (x) That the reason why Christ promises remission of sins to good works, is, because they follow reconciliation, and also because good fruits must necessarily follow, and because they are the signs of the promise, p. 116, 117. (y) That saving faith is not in those who have not charity, for charity is the fruit which infallibly and necessarily follows true faith, p. 688. (z) That good works are necessary on many accounts, but not as a meritorious cause, p. 11, 17, 64, 95, 133, 589, 590, 702, Appendix, p. 172. (aa) That a regenerate person ought to co-operate with the Holy Spirit, by the new gifts and powers which he hath received, but in a certain way, p. 582, 583, 674, 675, Appendix, p. 144. (bb) *In the Confession of the Churches in the Low Countries, which was received in the Synod of Dort, we read as follows: "Holy faith cannot be inactive in man, for it is a faith working by charity; and works, which proceed from a good root of faith, are good and acceptable in the sight of God, as being fruits of a good tree; for we are debtors unto God to do good works, but God is no debtor unto us, inasmuch as it is God that doeth them in us."*

14. *Concerning Merits, from the Formula Concordiæ.*

(a) That it is false, that our works merit remission of sins;

false, that men are accounted righteous by the righteousness of reason ; and false, that reason, of its own strength, is capable of loving God above all things, and of keeping His law, p. 64. (b) That faith does not justify because it is in itself so good a work, and so excellent a virtue, but because it lays hold of the merit of Christ in the promise of the gospel, p. 76, 684. (c) That the promise of remission of sins, and justification for Christ's sake, does not involve any condition of merit, because it is freely offered, p. 67. (d) That a sinner is justified in the sight of God, or absolved from his sins, and from the most just sentence of damnation, and adopted into the number of the children of God, without any merit of his own, and without any works of his own, whether past, present, or future, of mere grace, and only on account of the sole merit of Christ, which is imputed to him for righteousness, p. 684. (e) That good works follow faith, remission of sins, and regeneration ; and whatever of pollution or imperfection is in them is not accounted sinful or defective, and that for Christ's sake ; and thus that the whole man, both as to his person and his works, is rendered and pronounced righteous and holy, out of mere grace and mercy in Christ, shed abroad, displayed, and magnified towards us ; wherefore we cannot glory on account of merit, p. 74, 92, 93, 336. (f) He who trusts in works, thinking he can merit any thing thereby, despises the merit and grace of Christ, and seeks a way to heaven without Christ, by his own strength, p. 16, 17, 18, 19. (g) Whosoever desires to ascribe something to good works in the article of justification, and to merit the grace of God thereby, to such a man works are not only unprofitable, but even pernicious, p. 703. (h) The works of the decalogue are enumerated, and other necessary works, which God vouchsafes to reward, p. 176, 193. (i) We teach, that good works are meritorious, not indeed of remission of sins, grace, and justification, but of other temporal rewards, and even spiritual rewards in this life, and after this life, because Paul says, " Every one shall receive a reward according to his labour ;" and Christ says, " Great will be your reward in heaven ;" and it is frequently said, that " it shall be rendered unto every one according to his works ;" wherefore we acknowledge eternal life to be a reward, because it is our due according to promise, and because God crowns His own gifts, but not on account of our merits, p. 96, 133, 134, 135, 136, 137, 138. (k) That the good works of believers, when they are performed upon right principles, and directed to right ends, such as God re-

quires from the regenerate, are signs of eternal salvation ; and that God the Father accounts them acceptable and pleasing for Christ's sake, and promises to them excellent rewards of the present life, and of that which is to come, p. 708. (l) That although good works merit rewards, yet neither from their worthiness nor fitness do they merit the remission of sins, or the glory of eternal life, p. 96, 135, 139, &c. Appendix, p. 174. (m) That Christ at the last judgment will pass sentence on good and evil works, as the genuine effects and evidences of men's faith, p. 134, Appendix, p. 187. (n) That God rewards good works, but that it is of grace that He crowns His own gifts, is asserted in the *Confession of the Churches in the Low Countries*.

15. *Concerning Free-will, from the Formula Concordiæ.*

(a) That man hath not the smallest degree of ability in spiritual things, p. 15, 18, 219, 318, 579, 656, &c. Appendix, p. 141. (b) That man, by the fall of his first parents, is become so totally corrupt, that he is by nature blind with respect to spiritual things, which relate to conversion and salvation, and accounts the Word of God as a foolish thing ; and that he is, and continues to be, an enemy to God, until, by the power of the Holy Spirit, through preaching and hearing of the Word, he is, of mere grace, without any the least co-operation on his part, converted, gifted with faith, regenerated, and renewed, p. 656, 657. (c) That man is altogether corrupt and dead to what is good, so that in the nature of man, since the fall, and before regeneration, there is not so much as a spark of spiritual strength subsisting or remaining, whereby he can prepare himself for the grace of God, or apprehend it when offered, or, of and by himself, be capable of receiving it, or understand, believe, embrace, think, will, begin, perfect, act, operate, co-operate in spiritual things, or apply or accommodate himself to grace, or contribute any thing towards his conversion, either in the whole, the half, or the least part, p. 656, 658. (d) That man, in spiritual and divine things, which regard salvation, is like the pillar of salt into which Lot's wife was turned, and like a stock or a stone without life, which have neither the use of eyes, mouth, nor any of the senses, p. 661, 662. (e) That still man hath a loco-motive power, by virtue whereof he can govern his outward members, attend public worship, and hear the Word and the gospel ; but that in his private thoughts he despises it as a foolish thing ; and in this respect is worse than a stock, unless the Holy Spirit is efficacious in him, p. 662, 671, 672, 673. (f) That still it is

not with man in his conversion, as in the forming of a stone into a statue, or the stamping an impression upon wax, which have neither knowledge, sense, nor will, p. 662, 681. (g) That man in his conversion is a merely passive subject, and not an active one, p. 662, 681. (h) That man in his conversion does not at all co-operate with the Holy Spirit, p. 219, 579, 583, 672, 676, Appendix, p. 143, 144. (h) That man since the fall retains and possesses the faculty of knowing natural things, as also free-will in some measure to choose natural and civil good, p. 14, 218, 641, 664, Appendix 142. (i) That the assertions of certain fathers, and modern doctors, that God draws man, but draws him in a manner consistent with his will, are not consonant with Holy Scripture, p. 582, 583. (k) That man, when he is born again by the power of the Holy Spirit, co-operates, though in much weakness, from the new powers and gifts, which the Holy Spirit has begun to operate in him at his conversion, not indeed forcibly, but spontaneously, p. 582, &c. 673, 674, 675, Appendix, p. 144. (l) That in the regenerate, not only the gifts of God, but likewise Christ Himself dwelleth by faith, as in His temples, p. 695, 697, 698, Appendix, p. 130. (m) There is a wide difference between baptized persons and persons not baptized; for it is the doctrine of Paul, that all who have been baptized, have put on Christ, and are truly regenerate, having thereby acquired a freedom of will, that is to say, being again made free, as Christ testifies, whence they not only hear the Word of God, but are likewise enabled, though in much weakness, to assent to, and embrace it by faith, p. 675.

It is proper to observe, that the foregoing extracts are taken from a book called *Formula Concordiæ*, which was composed by persons attached to the Augsburg confession; but that nevertheless the like doctrines concerning *justification by faith alone* are maintained and taught by the Reformed in England and Holland; wherefore the following treatise is intended for all; see below, n. 17, 18.

S K E T C H

OF THE

DOCTRINALS OF THE NEW CHURCH.

16. WE now proceed to give a brief Exposition of the Doctrine of the New Church, which is signified by the New Jerusalem in the Revelation, chap. xxi. and xxii. This doctrine, which is not only a doctrine of faith, but also of life, will be divided in the larger work into three parts.*

THE FIRST PART will treat, I. *Of the Lord God the Saviour, and of the Divine Trinity in Him.* II. *Of the Sacred Scripture, and its Two Senses, the Natural and the Spiritual, and of its sanctity thence derived.* III. *Of Love to God and Love towards our Neighbour, and of the Agreement of those Loves with each other.* IV. *Of Faith, and its Conjunction with those two Loves.* V. *The Doctrine of Life from the Commandments of the Decalogue.* VI. *Of Reformation and Regeneration.* VII. *Of Free-will, and Man's Co-operation with the Lord thereby.* VIII. *Of Baptism.* IX. *Of the Holy Supper.* X. *Of Heaven and Hell.* XI. *Of Man's Conjunction therewith, and of the State of Man's Life after Death according to that Conjunction.* XII. *Of Eternal Life.*

THE SECOND PART will treat, I. *Of the Consummation of the Age, or End of the present Church.* II. *Of the Coming of the Lord.* III. *Of the Last Judgment.* IV. *Of the New Church, which is the New Jerusalem.*

* The work here alluded to is the *True Christian Religion*, which was published about three years after the appearance of this *Sketch*. In composing this great work, the author has adhered to the plan here laid down as to substance, but not exactly as to form: thus he has not divided it into three parts, but into fourteen chapters, in which he treats expressly of most of the subjects here mentioned as designed to form the contents of two parts of the work, and incidentally of the others; but the disagreements between the tenets of the Old Church and of the New, which are here mentioned as the subject of a separate third part, are not treated of by themselves, but are pointed out throughout the whole course of the work, as occasion requires.

THE THIRD PART will point out the *Disagreements between the Tenets of the present Church, and those of the New Church*. But we will dwell a little upon these now, because it is believed both by the clergy and laity, that the present church is in the genuine light of the gospel and in the truths thereof, which cannot possibly be disproved, overturned, or controverted, not even by an angel from heaven; neither does the present church see any otherwise, because it has withdrawn the understanding from faith, and yet has confirmed its tenets by a kind of sight beneath the understanding, for falses may there be confirmed to such a degree, as to put on the appearance of truths; and when this is the case, they acquire a fallacious light, before which the light of truth appears as darkness. For this reason we shall here dwell a little upon this subject, mentioning the disagreements, and illustrating them by brief remarks, that such as have not their understandings closed by a blind faith may see them at first as in a kind of twilight, and afterwards as in morning light, and at length, in the large work, as in the light of day. The disagreements in general are as follows:

I.

17. *That the Churches, which by the Reformation separated themselves from the Roman Catholic Church, dissent in various points of doctrine; but that they all agree in the articles concerning a Trinity of Persons in the Godhead, Original Sin from Adam, Imputation of the Merit of Christ, and Justification by Faith alone.*

BRIEF ANALYSIS OF THE ABOVE PROPOSITION.

18. The churches, which by the reformation separated themselves from the Romish church, are composed of such as call themselves Gospellers and Reformed, likewise Protestants, or, from the names of their leaders, Lutherans and Calvinists, among which the church of England holds the middle place: we shall say nothing here of the Greek church, which long ago separated from the church of Rome. That the Protestant churches dissent in various things, particularly concerning the holy supper, baptism, election, and the person of Christ, is well known to many: but that they all agree in the articles of a trinity of persons in the Godhead, original sin, imputation of the merit of Christ, and justification by faith alone, is not

universally known ; the reason of which is, because few persons apply themselves to inquire into the differences of sentiment maintained by different churches, and consequently few understand wherein they agree : it is only the clergy that study the tenets of their church, while the laity rarely enter deeply into them, and consequently are unacquainted with differences in opinion. That nevertheless they agree in the four articles above-mentioned, both in their general principles, and in many of the particulars, will appear evident to any one who will be at the pains to consult their books, or attend to their sermons. This, however, it is necessary to make the reader acquainted with, on account of what follows.

II.

19. *That the Roman Catholics, before the Reformation, held and taught exactly the same things as the Reformed did after it, in respect to the four articles above-mentioned, namely, a Trinity of Persons in the Godhead, Original Sin, the Imputation of the Merit of Christ, and Justification by Faith therein, only with this difference, that they conjoined that Faith with Charity or Good Works.*

BRIEF ANALYSIS.

20. That there is such a conformity between the Roman Catholics and the Protestants in these four articles, as hardly to be any material difference, except that the former conjoin faith and charity, while the latter divide between them, is scarcely known to any one, and indeed is so generally unknown, that the learned themselves will be ready to wonder at the assertion : the reason of this ignorance is, because the Roman Catholics rarely approach God our Saviour, but instead of Him the pope as His vicar, and likewise the saints ; hence they have deeply buried in oblivion their tenets concerning the imputation of the merit of Christ, and justification by faith ; that nevertheless such tenets are received and acknowledged by them, evidently appears from the Decrees of the Council of Trent, quoted above, n. 3, 4, 5, 6, 7, 8, and confirmed by pope Pius IV. n. 2 : which if compared with the tenets extracted from the Augsburg Confession, and from the Formula Concordiæ thence derived, n. 9, 10, 11, 12, the difference between them will be found to consist more in words than in substance. The doctors of the church, by reading

and comparing the above passages together, may indeed see some conformity between them, but still rather obscurely; that these therefore, as well as those who are less learned, and also the laity, may be fully satisfied in this matter, the subject shall be more clearly illustrated in what follows.

III.

21. *That the leading Reformers, Luther, Melancthon, and Calvin, retained all the tenets concerning a Trinity of Persons in the Godhead, Original Sin, Imputation of the Merits of Christ, and Justification by Faith, just as they were and had been among the Roman Catholics; but that they separated Charity or Good Works from that faith, and declared that they were not at the same time of a saving efficacy, with a view to be totally severed from the Roman Catholics as to the very Essentials of the Church, which are Faith and Charity.*

BRIEF ANALYSIS.

22. That the four articles above mentioned, as at present taught in the reformed churches, were not new, and first broached by those three leaders, but were handed down from the time of the council of Nice, and taught by the writers after that period, and thus preserved in the Romish church, is very plain from ecclesiastical history. The reason why the Roman Catholics and the Reformed agree in the article of a trinity of persons in the Godhead, is, because they both acknowledge the three creeds, the Apostles', the Nicene, and the Athanasian, in which a trinity is taught. That they agree in the article of the imputation of the merit of Christ, is plain from the extracts from the council of Trent, n. 3 to 8, compared with those from the Formula Concordiæ, n. 10 to 15. Their agreement in the article of justification, shall now be the subject of discussion.

23. The doctrine maintained by the council of Trent, concerning justifying faith, is as follows: "It has always been the uniform opinion of the Catholic church, that faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to the fellowship of His children," see above, n. 5 (a). Also, "that faith comes by hearing the word of God," n. 4 (c). Moreover, that that Romish council conjoined faith and charity, or faith and good works, may clearly be seen from the

quotations above, n. 4, 5, 7, 8. But that the reformed churches, from their leaders, have separated them, declaring salvation to consist in faith, and not at the same time in charity or works, to the intent that they might be totally severed from the Roman Catholics, as to the very essentials of the church, which are faith and charity, I have frequently heard from the above-mentioned leaders themselves; as also, that they established such separation by the following considerations, viz.: that no one can do any good thing available to salvation, of himself, nor can fulfill the law; and moreover, [that good works should be excluded] lest thereby any merit of man should enter into faith. That from these principles, and with this view, they excluded the good works of charity from faith, and thereby also from salvation, is plain from the quotations from the Formula Concordiæ above, n. 12; among which are these: "That faith does not justify, as being formed by charity, as the Papists alledge, n. 12 (b): that the position, that good works are necessary to salvation, ought to be rejected upon many accounts, and among others, because they are accepted by the Papists to support a bad cause, n. 12 (h): that the decree of the council of Trent, that good works preserve and retain salvation and faith, is deservedly to be rejected," n. 12 (u): not to mention other passages to the same purport. That still, however, the Reformed conjoin faith and charity into one essential of salvation, and only differ from the Roman Catholics respecting the quality of works, will be shown in the following article.

IV.

24. That nevertheless the leading Reformers adjoined good works, and even conjoined them to their faith, but in man as a passive subject; whereas the Roman Catholics conjoin them in man as an active subject; and that notwithstanding there is actually a conformity between the one and the other as to faith, works, and merits.

BRIEF ANALYSIS.

25. That the leading Reformers, although they separated faith and charity, did still adjoin and even conjoin them, but would not admit of their being united into one, so as to be both together necessary to salvation, is evident from their books, sermons, and declarations; for after they have separat-

ed them, they conjoin them, and even express this conjunction in clear terms, and not in such as admit of two senses; as for instance in the following: That faith after justification is never alone, but is always accompanied by charity or good works, and if not, that such faith is not a living but a dead faith, see above, n. 13, (°) (p) (q) (r) (y) (bb): nay, that good works necessarily follow faith, n. 13, (x) (y) (z): and that the regenerate person, by new powers and gifts, co-operates with the Holy Spirit, n. 13 (aa). That the Roman Catholics teach exactly the same doctrines, is plain from the passages collected from the council of Trent, n. 4, 5, 6, 7, 8.

26. That the Reformers profess nearly the same things with the Roman Catholics concerning the merit of works, is evident from the following quotations from the *Formula Concordiæ*: That good works are rewarded by virtue of the promise and by grace, and that from thence they merit rewards both temporal and spiritual, n. 14, (i) (k) (l) (n): and that God crowns His own gifts with a reward, n. 14, (k) (n). The like is asserted in the council of Trent, namely, That God of His grace makes His own gifts to be merits, n. 5, (f): and moreover, that salvation is not of works, but of promise and grace, because it is God who operates them by His Holy Spirit, n. 5, (e) (f) (g) (h) (i) (k).

27. From comparing the one and the other, it appears, at the first view, as though there was an entire conformity between them; but lest this should be the case, the Reformers distinguished between the works of the law proceeding from man's purpose and will, and works of the spirit proceeding from faith as from a free and spontaneous source, which latter they denominated the fruits of faith, as may be seen above, n. 11, (h) (l), and n. 13, (a) (i) (l), and n. 15, (k). Hence, on an accurate examination and comparison, there does not appear to be any difference in the works themselves, but only in the quality of them, viz. that the latter sort proceed from man as from a passive subject, but the former as from an active subject; consequently they are spontaneous when they proceed from man's understanding, and not at the same time from his will; this is said, because man, while he does good works, cannot but be conscious that he is doing them, and consciousness is from the understanding. Nevertheless, as the Reformed likewise preach up the exercises of repentance, and wrestlings with the flesh, n. 13, (d) (e) (f) (g) (h) (k), and these cannot be done by man but from his purpose and will,

and thus by him as from himself, it follows, that there is still an actual conformity.

28. As to what concerns free-will in conversion, or in the act of justification, it appears as if their sentiments were entirely opposite to each other; but that they still accord together, may be seen, if we duly consider and compare the passages transcribed from the council of Trent, n. 6, ^(a) ^(b), with those from the *Formula Concordiæ*, n. 15, ^(m): for in Christian countries all are baptized, and from thence are in a state of free-will, so as to be enabled not only to hear the Word of God, but likewise to assent to the same, and embrace it by faith; consequently no one in the Christian world is like a stock.

29. Hence, then, appears the truth of what is asserted in n. 19 and n. 21, viz. that the Reformers derived their opinions, concerning a trinity of persons in the Godhead, original sin, the imputation of the merit of Christ, and justification by faith, from the Roman Catholics. These things have been advanced in order to point out the origin of their tenets, especially the origin of the separation of faith from good works, or the doctrine of faith alone, and to show that it was with no other view than to be severed from the Roman Catholics, and that, after all, their disagreement is more in words than in reality. From the passages above adduced, it very evidently appears upon what foundation the faith of the reformed churches has been erected, and from what inspiration it took its rise.

V.

30. *That the whole system of Theology in the Christian World, at this day, is founded on an idea of Three Gods, arising from the Doctrine of a Trinity of Persons.*

BRIEF ANALYSIS.

31. We will first say something concerning the origin, or source, from whence the idea of a trinity of persons in the Godhead, and thereby of three Gods, proceeded. There are three creeds, entitled, the Apostles', the Nicene, and the Athanasian, which specifically assert a trinity: the Apostles' and the Nicene assert simply a trinity, but the Athanasian a trinity of persons. These three Creeds are to be met with in many of our Psalters, the Apostles' Creed next the Psalm

which is sung, the Nicene after the Decalogue, and the Athanasian apart by itself.* The Apostles' Creed was written after the times of the Apostles; the Nicene Creed at the Council of Nice, a city of Bithynia, whereunto all the bishops in Asia, Africa, and Europe, were summoned by the Emperor Constantine, in the year 318; but the Athanasian Creed was composed since that council by one or more persons, with an intent utterly to overthrow the Arians, and was afterwards received by the churches as œcumenical. In the two former creeds the confession of a trinity was evident, but, from the third, or Athanasian Creed, the profession of a trinity of persons was spread abroad: that hence arose an idea of three Gods, shall now be shown.

32. That there is a divine trinity, is manifest from the Lord's words in Matthew: "*Jesus said, go, make disciples of all nations, baptizing them in the name of the Father, of the Son, and of the Holy Spirit,*" chap. xxviii. 19, and from these Words, in the same Evangelist: "*When Jesus was baptized, lo, the heavens were opened unto Him, and He saw the Holy Spirit descending like a dove, and coming upon Him, and lo, a voice from heaven, this is My beloved Son, in whom I am well pleased,*" chap. iii. 16, 17. The reason why the Lord sent His disciples to baptize in the name of the Father, Son, and Holy Spirit, was, because in Him then glorified there was a divine trinity; for, in the preceding verse, 18, He saith, "*All power is given unto Me in heaven and in earth;*" and, in the 20th verse following, "*Lo, I am with you all the days, even unto the consummation of the age;*" thus He spoke of Himself alone, and not of three; and, in John: "*The Holy Spirit was not yet, because Jesus was not yet glorified,*" chap. vii. 39: the former words He uttered after His glorification, and His glorification was His complete union with His Father, who was the Essential Divine [Principle] in Him from conception; and the Holy Spirit was the Divine [Principle] proceeding from Him after His glorification, John, xx. 22.

33. The reason why the idea of three Gods has principally arisen from the Athanasian Creed, where a trinity of persons is taught, is because the word *person* begets such an idea, which is further implanted in the mind by the following words

* This relates to the Protestant churches on the continent; the three creeds are also given in the Liturgy or Book of Common Prayer of the church of England, the Apostles' next after the Psalm that is said or sung after the second lesson, the Nicene in the communion service, and the Athanasian by itself, after the evening prayer.

in the same Creed: "*There is one person of the Father, another of the Son, and another of the Holy Ghost;*" and, afterwards: "*The Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord;*" but more especially by these; "*For like as we are compelled by the Christian verity to acknowledge every person by Himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three Gods or three Lords;*" the result of which words is this, that by the Christian verity we are bound to confess and acknowledge three Gods and three Lords, but, by the Catholic religion, we are not allowed to say or to make mention of three Gods and Lords; consequently we may have an idea of three Gods and Lords, but are not to make confession thereof with our mouth. Nevertheless, that the doctrine of the trinity in the Athanasian Creed is agreeable to truth, if only instead of a trinity of persons be there substituted a trinity of person, which trinity is in God the Saviour Jesus Christ, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, published at Amsterdam, in the year 1763, n. 55 to 61.

34. It is to be observed, that in the Apostles' Creed it is said, "*I believe in God the Father, in Jesus Christ, and in the Holy Ghost;*" in the Nicene Creed, "*I believe in one God, the Father, in one Lord Jesus Christ, and in the Holy Ghost,*" thus only in one God; but in the Athanasian Creed it is, "*In God the Father, God the Son, and God the Holy Ghost,*" thus in three Gods. But whereas the authors and favourers of this creed clearly saw that an idea of three Gods would unavoidably result from the expressions therein used, therefore, in order to remedy this, they asserted that one substance or essence belongs to the three; but still there arises from thence no other idea than that there are three Gods unanimous and agreeing together: for when it is said of the three that their substance or essence is one and indivisible, it does not remove the idea of three, but confounds it, because the expression is a metaphysical one, and the science of metaphysics, with all its ingenuity, cannot of three persons, each whereof is God, make one; it may indeed make of them one in the confession of the mouth, but never in the idea of the mind.

35. That the whole system of Christian theology at this day is founded on an idea of three Gods, is evident from the doctrine of justification, which is the head of the doctrinals of the Christian church, both among Roman Catholics and

Protestants. That doctrine sets forth, that God the Father sent His Son to redeem and save mankind, and gives the Holy Spirit to operate the same : every man who hears, reads, or repeats this, cannot but in his thought, that is, in his idea, divide God into three, and suppose that one God sent another, and operates by a third. That the same thought of a divine trinity distinguished into three persons, each whereof is God, is continued throughout the rest of the doctrinals of the present church, as from a head into its body, will be demonstrated in its proper place. In the mean time consult what has been premised concerning justification, consult the system of theology in general and in particular, and at the same time consult yourself, while listening to sermons at church, or while praying at home, whether you have any other perception and thought thence resulting, than of three Gods ; and especially while you are praying or singing first to one, and then to the other two separately, as is the common practice. Hence is confirmed the truth of the proposition, that the whole system of theology in the Christian world, at this day, is founded upon an idea of three Gods.

36. That a trinity of Gods is contrary to Holy Scripture, is well known, for it is written, "*Am not I Jehovah? and there is no God else beside Me, a just God and a Saviour, there is none beside Me,*" Isa. xlv. 21, 22. "*I Jehovah am thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour beside Me,*" Hos. xiii. 4. "*Thus said Jehovah the King of Israel and the Redeemer thereof, Jehovah Zebaoth, I am the First and the Last, and beside Me there is no God,*" Isa. xlv. 6. "*Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called,*" Isa. liv. 5. "*In that day Jehovah shall be King over the whole earth, in that day there shall be One Jehovah, and His name One,*" Zech. xiv. 9. Beside many more passages elsewhere.

37. That a trinity of Gods is contrary to enlightened reason, may appear from many considerations. What man of sound reason can bear to hear, that three Gods created the world ; or that creation and preservation, redemption and salvation, together with reformation and regeneration, are the work of three Gods, and not of one God ? And, on the other hand, what man of sound reason is not willing to hear, that the same God, who is our Creator, is also our Redeemer, Regenerator, and Saviour ? As the latter sentiment, and not the former, accords with reason, there is therefore no na-

tion upon the face of the whole earth, possessed of religion and sound reason, but what acknowledges one God. That the Mahometans, and certain nations in Asia and Africa, abhor Christianity, because they believe it inculcates the worship of three Gods, is well known; and the only answer of the Christians to the charge is, that the three possess one essence, and thus are one God. I can affirm, that from the reason which has been given me, I can clearly see, that neither the world, nor the angelic heaven, nor the church, nor any thing therein, could have existed, or can still subsist, but from one God.

38. Here I will add a quotation from the *Confession of the Dutch Churches* received at the *Synod of Dort*, which is this: "I believe in one God, who is one essence, in which are three Persons, truly and really distinct, in communicable properties from eternity, namely, the Father, the Son, and the Holy Spirit; the Father is of all things, both visible and invisible, the cause, origin, and beginning; the Son is the Word, wisdom, and image of the Father; the Holy Spirit is the eternal virtue and power proceeding from the Father and the Son. However, it must be allowed, that this doctrine far exceeds the comprehension of the human mind; we must therefore be content to wait till we come to heaven for a perfect knowledge thereof."

VI.

39. *That the Tenets of the aforesaid Theology appear to be erroneous, after the idea of a Trinity of Persons, and the consequent idea of Three Gods, has been rejected, and the idea of One God, in whom is a Divine Trinity, received in its stead.*

BRIEF ANALYSIS.

40. The reason why the tenets of the present church, which are founded upon the idea of three Gods, derived from the doctrine of a trinity of persons literally understood, appear erroneous, after the idea of one God, in whom is a divine trinity, has been received in its stead, is, because, till this truth is received, we cannot see what is erroneous: the case herein is like a person, who in the night time, by the light of some stars only, sees various objects, especially images, and believes them to be living men; or like one, who in the twilight before sunrise, as he lies in his bed, fancies he sees goblins in the air, and believes them to be angels; or

like a person, who sees many things in the delusive light of phantasy, and believes them to be real: such things, it is well known, do not appear according to their true qualities, until the person comes to enjoy the light of the day, or, in other words, until his understanding is broad awake. The case is the same with the spiritual things of the church, which have been erroneously and falsely perceived, and even confirmed, when genuine truths present themselves in their own light, which is the light of heaven. Who is there that cannot understand, that all tenets founded on the idea of three Gods must be interiorly erroneous and false? I say interiorly, because the idea of God enters into every thing belonging to the church, religion, and worship; and theological matters have their residence above all others in the human mind, and among these the idea of God is the principal or supreme; wherefore if this be false, all beneath it, in consequence of the principle from whence they flow, must likewise be false or falsified; for that which is supreme, being also the inmost, constitutes the very essence of all that is derived from it; and the essence, like a soul, forms them into a body, after its own image; and when in its descent it lights upon truths, it even infects them with its own blemish and error. The idea of three Gods in theology may be compared to a disorder seated in the heart or lungs, in which the patient fancies himself to be in health, because his physician, not knowing his disease, persuades him that he is so; but if the physician knows it, and still persuades the patient that he is in health, he deserves the charge of deep malignity.

VII.

41. *That then true saving Faith, which is a Faith in One God, united with Good Works, is acknowledged and received.*

BRIEF ANALYSIS.

42. The reason why this faith, which is a faith in one God, is acknowledged and received as truly saving, when the former faith, which is a faith in three Gods, is rejected, is, because till this is the case it cannot be seen in its proper form: for the faith of the present day is set forth as the only saving faith, because it is a faith in one God, and a faith in a Saviour; but it must be observed, that this faith hath two faces, the one internal, and the other external; its internal

face is formed from the perception of three Gods, (for who perceives or thinks any otherwise? Let every one examine himself); whereas its external face is formed from the confession of one God, (for who confesses or speaks otherwise? let every one examine himself); these two faces are altogether discordant with each other, so that the external is not acknowledged by the internal, nor is the internal known by the external. From this disagreement, and the vanishing of the one out of sight of the other, a confused idea of things pertaining to salvation has been conceived and brought forth in the church. It is otherwise, when the internal and external faces accord together, and mutually regard and acknowledge each other as one; that this is the case, when one God, in whom is a divine trinity, is not only perceived by the mind, but likewise acknowledged by the mouth, is self-evident. That the tenet of the Father's being alienated from mankind, is then abolished, together with that of His reconciliation; and that quite another doctrine takes place concerning imputation, remission of sins, regeneration, and salvation thence derived; will clearly be seen in the work itself, in the light of reason illustrated by divine truths from the Sacred Scripture. This faith is called a faith united with good works, because without this union it is impossible to have faith in one God.

VIII.

43. *And that this Faith is in God the Saviour Jesus Christ, which in its simple Form is as follows: I. That there is One God, in whom is a Divine Trinity, and that He is the Lord Jesus Christ. II. That saving Faith is to believe in Him. III. That Evils ought to be shunned, because they are of the Devil and from the Devil. IV. That Good Works ought to be done, because they are of God and from God. V. And that they ought to be done by Man as of himself, but with a Belief that they are from the Lord, operating in him and by him.*

BRIEF ANALYSIS.

44. This is the faith of the New Church in its simple form, which will appear more fully in the Appendix, and still more at large in the first part of the work itself, where we shall treat of the Lord God the Saviour, and of the trinity in Him; of love to God, and love towards our neighbour; of faith and its conjunction with those two loves; also in the other parts,

which will follow in their proper order. But it is necessary that this preliminary concerning the above-mentioned faith should here be briefly illustrated. The *first* position, viz. That there is one God, in whom is a Divine Trinity, and that He is the Lord Jesus Christ, is summarily illustrated in the following manner. It is a certain and established truth, that God is one, that His essence is indivisible, and that there is a trinity; since, therefore, God is one, and His essence is indivisible, it follows, that God is one person, and that a trinity is in that person. That this is the Lord Jesus Christ appears from hence, that He was conceived of God the Father, Luke i. 34, 35; and that thus as to His soul and essential life he is God; and, therefore, as He Himself said, that the Father and He are one, John x. 30; that He is in the Father, and the Father in Him, John xiv. 10, 11; that he who seeth Him and knoweth Him, seeth and knoweth the Father, John xiv. 7, 9; that no one seeth and knoweth the Father, but He who is in the bosom of the Father, John i. 18; that all things belonging to the Father are His, John iii. 35. chap. xvi. 15; that He is the Way, the Truth, and the Life, and that no one cometh unto the Father but by Him, John xiv. 6; consequently, from Him, because He is in Him, and thus is He Himself; and, according to Paul, that in Him dwells all the fullness of the Godhead bodily, Coloss. ii. 9; and, according to Isaiah, "Unto us a Child is born, unto us a Son is given, whose name is God, *Father of Eternity*," ix. 5; and again, that He hath power over all flesh, John xvii. 2; and that He hath all power in heaven and earth, Matt. xxviii. 18: whence it follows, that He is the God of heaven and earth. The *second* position, viz. That saving faith is to believe in Him, is illustrated thus: "Jesus said, He that believeth in Me, shall not die eternally, but shall live," John xi. 25, 26; "This is the will of the Father, that every one who believeth in the Son may have eternal life," John vi. 40; "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life," John iii. 15, 16; "He that believeth in the Son, hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him," John iii. 36. The *three remaining propositions*, viz. That evils ought to be shunned, because they are of the devil and from the devil; and that good works ought to be done, because they are of God and from God; but that man ought to believe, that they are from the Lord, operating in him and by him, have no

need of illustration and proof, for the whole Sacred Scripture, from beginning to end, confirms them, and, in short, teaches nothing else but to shun evils, and do good, and to believe in the Lord : besides, without these three there cannot be any religion, for all religion relates to life ; and life consists in shunning evils, and in doing good, which cannot be done by man, except as of himself ; wherefore if these three are removed from the church, the Sacred Scripture, together with religion, is likewise removed at the same time ; in which case the church is no longer a church. For a further account of the faith of the New Church, in its universal and particular form, see below, n. 116, 117 ; all which will be demonstrated in the work itself.

IX.

45. That the Faith of the present day has separated Religion from the Church, since Religion consists in the Acknowledgment of One God, and in the Worship of Him, from Faith grounded in Charity.

BRIEF ANALYSIS.

46. What nation is there upon the face of the earth, possessed of religion and sound reason, that does not know and believe, that there is one God, and that to do evils is contrary to Him, and that to do good is well-pleasing to Him, and that man must do this from his soul, from his heart, and from his strength, although it is by influx from God ; and that herein consists religion ? Who, therefore, does not see, that to confess three persons in the Godhead, and to assert that in good works there is nothing of salvation, is to separate religion from the church ? Yet so it is asserted in these words : " That faith justifies without good works," n. 12, (a) (b) ; " that works are not necessary to salvation, nor to faith, because salvation and faith are neither preserved nor retained by good works," n. 12, (g) (h) (m) (n) ; consequently, that there is no bond of conjunction between faith and good works : it is indeed said afterwards, " that good works nevertheless follow faith, as fruit is produced from a tree," n. 13, (l) (n), but then let us ask, who does them, nay, who thinks of them, or who is spontaneously led to perform them, while a person knows or believes that they do not at all contribute to salvation, and also, that no one can do any good thing towards salvation of himself, and so on ? If it be alleged that the

leaders of the church have still conjoined faith with good works, it may be said in reply, that this conjunction, when closely inspected, is not conjunction, but mere adjunction, and this only like a superfluous appendage, that neither coheres nor adheres in any other manner than as a dark background to a portrait, which serves to set off the figure represented, and give it more the appearance of life: it may be said further, that inasmuch as religion has relation to life, and this consists in good works according to the truths of faith, it is evident that real religion is the portrait or figure represented of itself, and not the mere shady appendage; yea, that when good works are regarded as such an appendage, they must be reputed by many as of no more account than the tail of a horse, which, as contributing nothing to the horse's strength, may be cut off at pleasure. Who can rationally conclude otherwise, while he understands such expressions as these according to their obvious meaning: "That it is a folly to imagine that the works of the second table of the Decalogue justify in the sight of God," n. 12, ^(d); and these: "That if any one believes he shall therefore obtain salvation, because he hath charity, he brings a reproach upon Christ," n. 12, ^(e); as also these: "That good works are utterly to be excluded, in treating of justification and eternal life," n. 12, ^(f); with more to the same purpose? Who, therefore, when he reads afterwards, that good works necessarily follow faith, and that if they do not follow, the faith is a false and not a true faith, n. 13, ^(p) ^(q) ^(y), with more to the same purpose, attends to it? or if he attends to it, understands whether such good works are attended with any perception or consciousness? yet good which proceeds from man without his having a perception or consciousness of it, has no more life in it than if it came from a statue. But if we inquire more deeply into the rise of this doctrine, it will appear as though the leading Reformers first laid down faith alone as their rule, in order that they might be severed from the Roman Catholics, as mentioned above, n. 21, 22, 23; and that afterwards they adjoined thereto the works of charity, that their system might not appear to contradict the Sacred Scriptures, but have the semblance of religion, and thus be salved over.

X.

47. *That the Faith of the present Church cannot be conjoined with Charity, and produce any Fruits, which are Good Works.*

BRIEF ANALYSIS.

48. Before we proceed to the proof of this proposition, we shall first explain the origin and nature of charity, and the origin and nature of faith, and thus the origin and nature of good works, which are called fruits. Faith is truth, wherefore the doctrine of faith is the doctrine of truth; and the doctrine of truth has its seat in the understanding, and thence in the thought, and from the thought descends into the speech; wherefore it teaches what we are to will, and what we are to do, thus that evils, and what evils, are to be shunned, and that good works, and what good works, are to be done. When man from such a principle does good, then good conjoins itself with truth, because the will is conjoined with the understanding, for good appertains to the will, and truth to the understanding; from this conjunction arises the affection of good, which in its essence is charity, and the affection of truth, which in its essence is faith, and these two united together constitute a marriage; from which marriage good works are produced, as fruits from a tree; and hence they become the fruits of good, and the fruits of truth; the latter are signified in the Word by grapes, but the former by olives.

49. From this generation of good works, it is evident, that faith alone cannot possibly produce or beget any works, that deserve the name of fruits, any more than a woman can of herself produce any offspring without the concurrence of a man; wherefore the fruits of faith is a vain expression, and a word without meaning. Besides, throughout the whole world, nothing ever was or can be produced, but from a marriage of two; one whereof has relation to good, and the other to truth, or, in the opposite sense, one to evil, and the other to what is false; consequently, no works can be conceived, much less brought into existence, but from such marriage, good works from the marriage of good and truth, and evil works from the marriage of evil and what is false.

50. The reason why charity cannot be conjoined with the faith of the present church, and, consequently, why good works cannot spring from some sort of marriage union between them, is, because imputation supplies every thing, re-

mits guilt, justifies, regenerates, sanctifies, imparts the life of heaven and thus salvation, and all this freely, without any works of man : in this case, what is charity, which ought to be united with faith, but something vain and superfluous, and a mere addition and supplement to imputation and justification, to which nevertheless it adds no weight or value ? Besides, a faith founded on the idea of three Gods is erroneous, as has been shown above, n. 39, 40 ; and with an erroneous faith, charity, that in itself is charity, cannot be conjoined. There are two reasons given for believing that there is no bond of union between that faith and charity ; the one is, because they make their faith to be of a spiritual quality, but charity merely natural and moral, imagining that there can be no conjunction between what is spiritual and what is natural : the other reason is, lest any thing of man, and so any thing of merit, should gain admission into their faith, which they suppose to be alone of a saving nature. Furthermore, between charity and that faith there is no conjunction, but with the new faith there is, which may be seen below, n. 116, 117.

XI.

51. That from the Faith of the present Church there results a Worship of the Mouth and not of the Life, whereas the Worship of the Mouth is accepted by the Lord, in proportion as it proceeds from the Worship of the Life.

BRIEF ANALYSIS.

52. This is testified by experience : how few are there at this day, who form their lives after the precepts of the Decalogue, and other precepts of the Lord, from a religious principle ? And how few are there at this day, who desire to look their own evils in the face, and to perform actual repentance, and thus enter upon the worship of the life ? or who, among those that make pretensions to piety, perform any other repentance than that of the mouth, which consists in words only, confessing themselves to be sinners, and praying, according to the doctrine of the church, that God the Father, for the sake of His Son, who suffered upon the cross for their sins, took away their damnation, and atoned for them with His blood, would mercifully forgive their transgressions, that so they might be presented without spot or blemish before His judgment-seat ? Who does not see, that this worship is that of the lungs only, and not of the heart, consequently that

it is external worship, and not internal? for it is a prayer for the remission of sins, when yet man is not conscious of a single sin that he has; and, if he did know of any, he would cover it over with favour and indulgence, or with a faith that is to purify and absolve him, without any works of his. But this conduct may be compared to that of a servant, who should go to his master with his face and clothes bedaubed with soot and filth, and say, Sir, wash me; would not his master in such case naturally say to him, Thou foolish servant, what is it thou sayest? lo! there is water, soap, and a towel, hast thou not hands of thy own, and strength to use them? wash thyself: thus also the Lord God will say, The means of purification are provided by Me, and from Me also thou hast will and power, wherefore use these My gifts and talents, as thy own, and thou shalt be purified. Take another example by way of illustration: suppose you should pray a thousand times at home and at church, that God the Father, for the sake of His Son, would preserve you from the devil, and should not at the same time, from that freedom of will, in which you are perpetually kept by the Lord, keep yourself from evil, and so from the devil; you could not in this case be preserved even by legions of angels sent from the Lord; for the Lord cannot act contrary to His own divine order, which is, that man should examine himself, discover his evils, resist them, and this as of himself, yet from the Lord. This does not indeed at this day appear to be the gospel, nevertheless it is the gospel, for the gospel is salvation by the Lord. The reason why the worship of the mouth is accepted by the Lord according to the worship of the life, is, because the speech of man before God, and before the angels, has its sound from the affection of his love and faith, and these two are in man according to his life; wherefore, reader, if the love of God and faith in Him are in thy life, the sound of thy voice will be like that of a dove; but if self-love and self-confidence are in thy life, the sound of thy voice will be like that of an owl, howsoever you may endeavour to imitate the dove: the spiritual [principle], which is within the sound, is the cause of this.

XII.

53. *That the Doctrine of the present Church is interwoven with many Paradoxes, which are to be embraced by Faith; and that therefore its Tenets gain admission into the Memory*

only, and not into any part of the Understanding above the Memory, but merely into confirmations below it.

BRIEF ANALYSIS.

54. The rulers of the church insist, that the understanding is to be kept under obedience to faith, nay, that faith, properly speaking, is a faith in what is unknown, which is blind, and only a faith of the night: this is their first paradox; for faith is of truth, and truth is of faith; and truth, before it can become an object of faith, must be seen in its own light and understood; otherwise what is false may be believed as true. The paradoxes flowing from such a faith are many; as, that God the Father begat a Son from eternity, and that the Holy Spirit proceeds from both, and that each of these three is a person by Himself and a God: that the Lord, both as to His soul and body, was from the mother: that the above three persons, consequently three Gods, created the universe; and that one of them descended, and assumed human nature, to reconcile the Father, and thus to save mankind; and that they who by grace obtain faith, and believe these paradoxes, are saved by the imputation, application, and translation, of His righteousness to themselves; and that man, at his first reception of that faith, is like a statue, a stock, or a stone, and that faith comes by the mere hearing of the Word; that faith alone without the works of the law, or entirely independent of charity, is saving; and that it produces the remission of sins without any previous repentance; and that, merely by virtue of such remission of sins, the impenitent are justified, regenerated, and sanctified; and that afterwards charity, good works, and repentance, spontaneously follow: besides many other paradoxes of a like nature, all which, like off-spring from an illegitimate bed, have issued from the doctrine founded on the idea of three Gods.

55. What wise man does not see, that such paradoxes enter only into the memory, and not into the understanding above the memory, although they may be confirmed by reasonings from appearances and fallacies below it? for the human understanding is capable of seeing by two kinds of light, one of which is from heaven, and the other from the world; the light from heaven, which is spiritual, flows into the human mind above the memory, but the light from the world, which is natural, below it. That man, from this latter light, can confirm whatever he pleases, and falses

equally as well as truths, and that after confirmation he sees falses altogether as truths, has been shown in a memorable relation inserted in a work lately published concerning *Conjugal Love*, n. 233.

56. To what has been said shall be added the following arcanum from heaven : all those paradoxes, according to their confirmations, abide in the minds of men, bound together as into one bundle, or wound up together as into one ball, and enter at the same time into every individual proposition that is stated from the doctrine of the church ; so that when either faith, charity, or repentance, and still more when imputation or justification is mentioned, they all enter and are included in each particular. Man himself indeed does not perceive any such accumulation, or bundling together of such paradoxes in every individual proposition from the doctrine of the church, or on every mention of the above expressions ; but the angels that are with man perceive it, and call it *malua*, that is, confusion and darkness.

57. I am well aware, that very many at this day, tintured with the paradoxes of this faith, will be ready to say, how can theological truths be perceived by the understanding ? are they not spiritual, and above its comprehension ? explain therefore, if thou canst, the mystery of redemption and justification, that reason may view it, and acquiesce therein. This mystery, then, shall be opened in the following manner. Who does not know that God is one, and that besides Him there is no other, and that God is essential love and essential wisdom, or, that He is essential good and essential truth ; and that the self-same God, as to divine truth, which is the Word, descended and assumed humanity to remove the hells, and consequently damnation, from man, which he effected by combats with, and victories over the devil, that is, over all the hells, which at that time infested and spiritually slew every man coming into the world ; and that afterwards He glorified His humanity, by uniting in it divine truth with divine good, and thus returned to the Father, from whom He came forth ? When these things are perceived, then the following passage in John may be understood : “ *The Word was with God, and God was the Word, and the Word became flesh,*” chap. i. 1, 14 : and also the following in the same Evangelist ; “ *I went forth from the Father, and came into the world ; again I leave the world, and go to the Father,*” chap. xvi. 28. Hence also it is evident, that unless the Lord had come into the world, no person could have been saved, and that they are saved who

believe in Him, and lead a good life. This view of faith presents itself as clear as the day to those who are enlightened by the Word, and is the frontispiece of the faith of the New Church. See the *Faith of the New Church in its universal and in its particular form*, below, at n. 116, 117.

XIII.

58. *That the Tenets of the present Church cannot be learned and retained without great difficulty, nor can they be preached or taught without using great care and caution to conceal their nakedness, because sound reason neither discerns nor receives them.*

BRIEF ANALYSIS.

59. That the understanding is to be kept under obedience to faith, is set as a motto before the tenets of the present church, to denote that their interiors are mysteries, or arcana, of too transcendent a nature to enter into the upper region of the understanding, and be there perceived, see above, n. 54. Those ministers of the church, who affect to excel in wisdom, and wish to be looked upon as oracles in spiritual things, imbibe and swallow down in the schools, such things especially as surpass the comprehension of others, which they do with avidity, but nevertheless with difficulty: and because they are thence accounted wise, and they who have distinguished and enriched themselves from such hidden stores are honoured with doctor's hats and episcopal robes, they revolve in their thoughts, and teach from their pulpits, scarce any thing else but mysteries concerning justification by faith alone, and goods works as her humble attendants: and from their great erudition concerning both faith and good works, they in a wonderful manner sometimes separate and sometimes conjoin them; comparatively as if they held faith by itself in one hand, and the works of charity in the other, and at one time extend their arms and so separate them, and at another time bring their hands together, and so conjoin them. But this shall be illustrated by examples. They teach, that good works are not necessary to salvation, because if done by man they are meritorious; at the same time they also teach, that good works necessarily follow faith, and that both together make one in the article of salvation. They teach, that faith without good works, as being alive, justifies; and at the same time, that faith without goods works, as being dead, does not justify. They teach, that faith is neither preserved nor retained by

good works; and at the same time, that good works proceed from faith, as fruit from a tree, light from the sun, and heat from fire. They teach, that good works being adjoined to faith make it perfect; and at the same time, that being conjoined as in a marriage, or in one form, they deprive faith of its saving essence. They teach, that a Christian is not under the law; and at the same time, that he must be in the daily practice of the law. They teach, that if good works are intermixed in the business of salvation by faith, as in the remission of sins, justification, regeneration, vivification, and salvation, they are hurtful; but if not intermixed, that they are profitable. They teach, that God crowns His own gifts, which are good works, with rewards even of a spiritual nature, but not with salvation and eternal life, because faith without works, they say, is entitled to the crown of eternal life. They teach, that faith alone is like a queen, who walks in a stately manner, with good works as her train of attendants behind her; but if these join themselves to her in front, and embrace her, she is cast from her throne, and called an adulteress. But particularly, when they treat of faith and good works at the same time, they view merit on the one hand, and no merit on the other, making choice of expressions which they use in two different senses, one for the laity, and the other for the clergy, for the laity that its nakedness may not appear, and for the clergy that it may. Consider now, whether a person hearing such things can draw from them any doctrine leading to salvation, or whether he will not rather, from the apparent contradictions therein, become blind, and afterwards grope for the objects of salvation, like a person walking in the dark: who in this case can tell from the evidence of works, whether he hath any faith or not; and whether it is better to omit good works on account of the danger of merit, or to do them for fear of the loss of faith? But do you, my friend, separate and snatch yourself away from such contradictions, and shun evils as sins, and do good, and believe in the Lord, and saving justification will be given you.

XIV.

60. *That the doctrine of the Faith of the present Church ascribes to God human properties; as, that He viewed man from anger, that He required to be reconciled, that He is reconciled through the love He bore the Son, and by His intercession; and that He required to be appeased by the sight of His Son's sufferings, and thus to be brought back to mercy; and that He*

imputes the righteousness of His Son to an unrighteous man who supplicates it from Faith alone; and that thus from an enemy He makes him a friend, and from a child of wrath a child of grace.

BRIEF ANALYSIS.

61. Who does not know, that God is essential mercy and clemency, inasmuch as He is essential love and essential goodness, and that these properties are His esse or essence? And who does not hereby see, that it is a contradiction to assert, that mercy itself, or goodness itself, can view man from anger, become his enemy, turn Himself away from him, and determine on his damnation, and still continue to be the same Divine Esse or God? Such things can scarcely be attributed to a good man, but only to a wicked man, thus not to an angel of heaven, but only to an angel of hell; wherefore it is abominable to ascribe them to God. That they have been ascribed to Him, appears evident from the declarations of many fathers, councils, and churches, from the first ages to the present day; and also from the inferences which have necessarily followed from first principles into their derivatives, or from causes into their effects, as from a head into the members; such as, that He required to be reconciled; that He is reconciled through the love He bears towards the Son, and by His intercession and mediation; that He required to be appeased by the view of the extreme sufferings of His Son, and so to be brought back to mercy, and constrained as it were to show it, and thus from an enemy to be made a friend, and to adopt those who were the children of wrath as the children of grace. That the notion that God can impute the righteousness and merits of His Son to an unrighteous man, who supplicates it from faith alone, is also a mere human invention, will be seen in the last analysis of this little work.

62. They who have perceived that mere human properties are unworthy of God, and yet are attributed to Him, have said, in order to defend the system of justification once conceived, and to varnish over its outside, that anger, revenge, damnation, and the like, are predicated of His justice, and are therefore mentioned in many parts of the Word, and as it were appropriated to God. But by the anger of God, in the Word, is signified evil in man, which, being contrary to God, is called the anger of God; not that God is ever angry with man, but that man, from the evil that is in him, is angry with God; and because evil carries with it its own punishment, as good does

its own reward, therefore while evil punishes the evil-doer, it appears to him as though he was punished by God : the case in this respect is the same as with a criminal, who attributes his punishment to the law, or like a person who blames the fire for burning him when he puts his hand into it, or a drawn sword for wounding him when he rushes upon the point of it, while his adversary is standing upon his own defence : such is the nature of the justice of God. But of this more may be seen in the *Apocalypse Revealed*, where it treats of justice and judgment in God and from God, n. 668. That anger is ascribed to Him, may be seen, n. 635 ; as likewise revenge, n. 658 ; but this is only in the literal sense, which is written by appearances and correspondences, and not in the spiritual sense, wherein truth is in its own light. This I can affirm, that whenever the angels hear any one say, that God determined in anger, on the damnation of the human race, and as an enemy was reconciled by His Son, as by another God begotten from Himself, they are affected in a manner similar to those, who, from an uneasiness in their bowels and stomach, are excited to vomiting ; on which occasions they say, what can be more insane than to affirm such things of God ?

63. The reason why they have ascribed human properties to God, is, because all spiritual perception and illustration is from the Lord alone ; for the Lord is the Word or Divine Truth, and "*is the true light which enlighteneth every man,*" John i. 1, 9 : he also says, "*I am come a light into the world, that whosoever believeth in Me may not abide in darkness,*" John xii. 46 ; and this light, and perception thence derived, enter by influx into such only as acknowledge Him for the God of heaven and earth, and approach Him alone, and not into such as entertain an idea of three Gods, which has been the case from the time the Christian church began to be established : this idea of three Gods, being a merely natural idea, is receptive of no other light than natural light, and cannot be opened to admit and receive spiritual light ; hence it is, that they have seen no other properties in God, than such as are natural. Furthermore, had they seen how incongruous these human properties are to the divine essence, and had they removed them from the article of justification, they must then have entirely departed from their religion, which from the beginning was founded on the worship of three Gods, thus before the time appointed for the New Church, when the fullness and restoration [of the Christian religion] is to take place.

XV.

64. *That from the Faith of the present Church have been produced, and still may be produced, monstrous Births; such as, instantaneous Salvation by an immediate act of Mercy; Predestination; the notions that God has no respect unto the actions of Men, but unto Faith alone; that there is no connection between Charity and Faith; that Man in Conversion is like a Stock; with many more Heresies of the same kind; likewise concerning the Sacraments of Baptism and the Holy Supper, as to the advantages reasonably to be expected from them, when considered according to the Doctrine of Justification by Faith alone; as also with regard to the Person of Christ; and that the Heresies from the first ages to the present day, have sprung up from no other source, than from the idea of Three Gods.*

BRIEF ANALYSIS.

65. That no other salvation is believed at this day, than such as is instantaneous, from an immediate act of mercy, is evident from hence, that a mere faith of the mouth, accompanied with a confidence proceeding from the lungs, and not with charity, (whereby, nevertheless, the faith of the mouth becomes real, and the confidence of the lungs becomes that of the heart,) is supposed to complete all the work of salvation; for if the co-operation is taken away, which is effected through the exercises of charity by man as of himself, the spontaneous co-operation which is said to follow faith of itself, becomes passive action, which is nonsense and a contradiction in terms; for supposing this to be the case, what need would there be of any thing more than some such momentary and immediate prayer as this: "Save me, O God, for the sake of the sufferings of Thy Son, who hath washed me from my sins in His own blood, and presents me pure, righteous, and holy before Thy throne;" and this ejaculation of the mouth might avail even at the hour of death, if not sooner, as a seed of justification. That nevertheless instantaneous salvation, by an immediate act of mercy, is at this day a fiery flying serpent in the church, and that thereby religion is abolished, security introduced, and damnation imputed to the Lord, may be seen in n. 340 of the work concerning *Divine Providence*, published at Amsterdam in the year 1764.

66. Predestination is also a birth conceived and brought forth from the faith of the present church, because it originates in

a belief of instantaneous salvation by an immediate act of mercy, and in a belief that man has not the smallest degree of ability or free-will in spiritual things, concerning which see below, n. 68; that this follows from the forementioned tenets, as one fiery serpent from another, or one spider from another, may be seen above: predestination also follows from the supposition, that man is as it were inanimate in the act of conversion, that he is like a stock, and that afterwards he is unconscious whether he is a stock made alive by grace, or not; for it is said, that God, by the hearing of the Word, gives faith, when and where He willeth, n. 10 ^(a), consequently of His good pleasure; and likewise that election is of the mere grace of God, independently of any action on man's part, whether such activity proceed from the powers of nature or of grace: *Formula Concordiæ*, p. 821. App. p. 182. The works which follow faith as evidences thereof, appear to the mind while it reflects on them like the works of the flesh, while the spirit which operates them does not make known from what origin they proceed, but supposes them, like faith, to be the effects of grace and the good pleasure of God. Hence it is plain, that the tenet of predestination hath sprung from the faith of the present church, as a sucker from its root; and I can venture to assert, that it has followed as the almost unavoidable consequence of such faith. This tenet was first broached by the Predestinarians, and afterwards adopted by Godoschalcus, then by Calvin and his followers, and lastly established and confirmed by the Synod of Dort, whence it was conveyed into the church, by the Supra and Infra Lapsarians, as the palladium of religion, or rather as the head of Gorgon or Medusa engraved on the shield of Pallas. But what more detestable, or more cruel notion could have been devised and entertained of God, than that any part of the human race are predestinated to damnation? For it would be a horrible idea, that the Lord, who is essential love and essential mercy, designed that the bulk of mankind should be born for hell, or that myriads of myriads should be born devoted to destruction, or, in other words, born to be devils and satans; and that, out of His divine wisdom, which is infinite, He should make no provision for those who lead good lives, and acknowledge God, whereby they might escape everlasting fire and punishment: whereas the Lord is the Creator and Saviour of all, and He alone leadeth all, and willeth not the death of any; what then can be asserted or conceived more horrible, than that multitudes of nations and people should, under His auspices, and in His sight, from a pre-

destinated decree, be delivered up to the devil as his prey, to glut his insatiate appetite? Yet this is a birth of the faith of the present church; but the faith of the New Church abhors it as a monster.

67. That God has no respect unto the actions of men, but unto faith alone, is a new heresy, the offspring of the two former, concerning which we have already spoken above, n. 64, 65; and what is wonderful, it is derived from faith alone deeply examined and attentively considered, which has been done by the most sagacious divines of this age, and is a third offspring, begotten by that faith, and brought forth by predestination, that she-wolf, as a mother; but whereas it is insane, impious, and machiavelian, it has hitherto been kept included as it were in the uterine coats, or secundines, that came from the mother, lest its hideous form should appear: but the madness and impiety of it may be seen described and exploded in the *Apocalypse Revealed*, n. 463.

68. That there is not any connection between charity and faith, follows from these passages in their doctrine of justification, viz. That faith is imputed for righteousness without works, n. 12, ^(a): that faith does not justify as being formed from charity, n. 12, ^(b): that good works are utterly to be excluded, in treating of justification and eternal life, n. 12, ^(c): that good works are not necessary unto salvation, and that the assertion of their necessity ought to be totally rejected by the church, n. 12, ^(g) ^(h) ⁽ⁱ⁾ ^(k): that salvation and faith are neither preserved nor retained by charity and the works thereof, n. 12, ^(m) ⁽ⁿ⁾: that good works, when blended in the matter of justification, are pernicious, n. 14, ^(g): that the works of the spirit, or of grace, which follow faith as its fruits, contribute nothing to man's salvation, n. 14, ^(d), and elsewhere: from all which it inevitably follows, that this faith of theirs has no connection with charity, and if it had, that the connection, according to their notion, would become injurious to salvation, because injurious to faith, which thus would no longer be the only means of salvation. That no connection between charity and that faith can actually exist, has been shown above, n. 47, 48, 49, 50; wherefore it may be said, that it was providentially ordered, that the Reformers should be so zealous to reject charity and good works from their faith; for had they conjoined them, it would have been like conjoining a leopard with a sheep, a wolf with a lamb, or a hawk with a dove; that this faith is also described in the Apocalypse by a leopard, may be seen in chap. xiii. 2, and also in the explanation thereof, in the

Apocalypse Revealed, n. 572. But what is a church without faith, and what is faith without charity, consequently what is a church without the marriage of faith and charity? see n. 48: this marriage constitutes the real church, and is the New Church which is now establishing by the Lord.

69. That man in his conversion is like a stock, the faith of the present church acknowledges as its natural offspring in these express words: That man has not the smallest degree of ability in spiritual things, n. 15, ^(a) ^(b) ^(c); that in conversion he is like a stock, a stone, and a statue, and that he cannot so much as accommodate and apply himself to receive grace, but is like something that has not the use of any of the senses, n. 15, ^(c) ^(d); that man has only a locomotive power, whereby he is capable of going to church to hear the Word and the Gospel, n. 15, ^(e); but that a person who is regenerate by virtue of the Holy Ghost, from the new powers and gifts which he has received, does in a certain manner co-operate, n. 15, ^(k); besides many other things to the same purpose. This description of man in his conversion, and during his repentance from evil works, is also an offspring produced from the said egg or womb, that is, from justification by faith alone, to the intent that man's works may be totally abolished, and not suffered to have the least conjunction with faith, not even to touch it. But seeing that such ideas are repugnant to the common perception of all men concerning man's conversion and repentance, they have added the following words: "*There is a wide difference between persons baptized and persons unbaptized, for it is the doctrine of Paul, that all baptized persons have put on Christ, and are truly regenerated; they are then endowed with a freedom of will, whereby they not only can hear the Word of God, but can also assent to the same, and embrace it by faith,*" n. 15, ^(m), and in the *Formula Concordiæ*, p. 675. I appeal to men of understanding, and beg them to weigh and consider, whether this latter quotation be any way consistent with the preceding ones, and whether it be not a contradiction to say that a Christian in a state of conversion is like a stock or a stone, so that he is not able so much as to accommodate himself to the receiving of grace, when yet every Christian is a baptized person, and by baptism became possessed, not only of a power to hear the Word of God, but also to assent to it, and embrace it by faith; wherefore the comparing a Christian to a stock or a stone is a simile that ought to be banished from all Christian churches, and to be done away, like a meteor that vanishes from before the eyes of a man waking out of

sleep; for what can be more repugnant to reason? But in order to elucidate the doctrine of the New Church concerning man's conversion, I will transcribe the following passage from one of the *memorable relations* in the *Apocalypse Revealed*. "How plain is it to see, that every man has liberty to think about God, or not to think about Him; consequently that every man has the same liberty in spiritual things, as he has in civil and moral things: the Lord gives this liberty continually to all; wherefore man becomes guilty or not guilty accordingly: man is man by virtue of this power, whereas a beast is a beast in consequence of its not possessing such a power; so that man is capable of reforming and regenerating himself as of himself, provided he only acknowledge in his heart that his ability is from the Lord: every one who does the work of repentance, is reformed and regenerated: both must be done by man as of himself, but this *as of himself* is also from the Lord, because the Lord gives both the power to will and perform, and never takes it away from any one. It is true that man cannot contribute any thing thereunto, nevertheless he is not created a statue, but a man, to do the work of repentance from the Lord as from himself: in this alone consists the reciprocity of love and faith, and of conjunction thereby, which the Lord earnestly wills to be done on the part of man: in a word, act of yourselves, and believe that you act from the Lord, for thus you will act as of yourselves. But the power so to act is not implanted in man by creation, because to act of himself is the prerogative of the Lord alone, but it is given continually; and in this case in proportion as man does good and acquires truth as of himself, he is an angel of heaven; but in proportion as he does evil, and in consequence thereof confirms himself in what is false, which also is done as of himself, in the same proportion he is a spirit of hell: that in this latter case also man acts as of himself, is evident from his prayers, as when he prays that he may be preserved from the devil, lest he should seduce him, and bring his own evils upon him. Every one however contracts guilt, who believes that he does of himself either good or evil; but not he who believes that he acts as of himself: for whatsoever a man believes he does of himself, that he appropriates to himself; if he believes that he does good of himself, he appropriates to himself that good, and makes it his own, when nevertheless it is of God and from God; and if he believes that he does evil of himself, he also appropriates that evil to himself, and makes it his own, when yet it is of the devil and from the devil."

That many other false tenets, even concerning the sacraments of baptism and the holy supper, as to the benefits reasonably to be expected from them, when considered according to the doctrine of justification by faith alone; as likewise concerning the person of Christ; together with all the heresies from the first ages down to the present day; have flowed from no other source, than from a doctrine founded on the idea of three Gods; we have not room to demonstrate within the limits of this epitome, but it shall be shown and proved at large in the work itself.

XVI.

70. *That the last state of the present Church, when it is at an end, is meant by the Consummation of the Age, and the Coming of the Lord at that period, Matt. xxiv. 3.*

BRIEF ANALYSIS.

71. We read in Matthew, "*The disciples came to Jesus, and showed Him the buildings of the temple; and Jesus said unto them, Verily I say unto you, there shall not be left here one stone upon another, which shall not be thrown down. And the disciples said unto Him, tell us when these things shall be, and especially what shall be the sign of Thy coming, and of the consummation of the age,*" chap. xxiv. 1, 2, 3. At this day, the learned clergy and laity understand, by the destruction of the temple, its destruction by Vespasian; and by the coming of the Lord, and the consummation of the age, they understand the end and destruction of the world: but by the destruction of the temple is not only meant the destruction thereof by the Romans, but likewise the destruction of the present church; and by the consummation of the age, and the coming of the Lord at that period, is meant the end of the present church and the establishment of a New Church by the Lord: that these things are there meant, is evident from the whole of that chapter from beginning to end, which treats solely of the successive declensions and corruptions of the Christian church, even to its destruction, when it is at an end. That by the temple in a limited sense is meant the temple at Jerusalem, in an extensive sense the church of the Lord, in a more extensive sense the angelic heaven, and in the most extensive sense the Lord as to His Humanity, may be seen in the *Apocalypse Revealed*, n. 529. That by the consummation of the age is meant the end of the church, which comes to pass when there remains no truth of doctrine from the Word but what has been falsified,

and thus consummated, is shown in n. 658, 676, 750, of the same work. That by the coming of the Lord is meant His coming in the Word, and at the same time the establishment of a New Church instead of the former, which is then brought to its consummation or end, evidently appears from His own words in the same chapter, from verse 30 to 34 ; as likewise from the two last chapters xxi. and xxii. of the Apocalypse, where are these words: "*I Jesus am the Root and the Offspring of David, the Bright and Morning Star; and the spirit and the bride say, Come; and let him that heareth say, Come; and him that is athirst, let him come: Yea, I come quickly: Amen, even so, come, Lord Jesus,*" chap. xxii. 17, 20.

72. That the church is then at an end, when there are no longer any truths of faith, and hence no goods of charity therein, is self-evident: that falses of faith extinguish the truths of doctrine, and evils of life consume the goods of charity; and that wherever falses of faith are, there likewise are evils of life, and that wherever evils of life are, there likewise are falses of faith; will be demonstrated in their proper places, when we come to treat of these matters. The reason why it has been hitherto unknown, that by the consummation of the age is meant the end of the church, is, because when falses are taught, and when the doctrine resulting from them is believed and honoured as orthodox, then it cannot possibly be known that the church is to be brought to a consummation; for falses are regarded as truths, and truths as falses, and then the false explodes the truth, and blackens it, like ink poured into clear water, or soot thrown upon white paper. For it is the general opinion, and the most learned of the present age proclaim it, that they enjoy the purest light of the Gospel, notwithstanding they are enveloped in thick darkness; to such a degree of blindness are they reduced by the white speck that has covered over the pupils of their eyes.

73. That in the 24th chapter of Matthew, the 13th of Mark, and the 21st of Luke, where similar passages occur, is not described the destruction of the temple and Jerusalem, but that the successive changes of the state of the Christian church are foretold, in regular order, even to its last state, when it comes to an end, will be shown in the large work; and in the mean time, it may appear from these words in the abovementioned evangelists: "*Then shall appear the sign of the Son of Man, and then shall all the tribes of the earth wail; and they shall see the Son of Man coming in the clouds of heaven with power and glory: and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect*

from one end of the heavens to the other end thereof," Matt. xxiv. 30, 31; Mark xiii. 26, 27; Luke xxi. 27: it is well known, that these things were neither seen nor heard at the destruction of Jerusalem, and that it is the prevailing opinion at this day, that they will come to pass at the time of the last judgment. We likewise read of similar things in the Apocalypse, which from beginning to end treats solely of the last state of the church, where are these words: "*Behold, Jesus Christ cometh in the clouds, and all the tribes of the earth shall wail because of Him,*" chap. i. 5, 7: the particular explication of these words may be seen in the *Apocalypse Revealed*, n. 24 to 28; also what is signified by the tribes of the earth, and their wailing, n. 27, 348, 349.

XVII.

74. *That the Infestation from Falses, and thence the Consummation of every Truth, or the Desolation, which at this Day prevails in the Christian Churches, is meant by the great Affliction, such as was not from the Beginning of the World, nor ever shall be,* Matt. xxiv. 21.

BRIEF ANALYSIS.

75. That the successive declensions and corruptions of the Christian church are foretold and described by the Lord in the 24th chapter of Matthew, may be seen above, n. 73: after having spoken of false prophets that should arise, and of the abomination of desolation wrought by them, verses 11, 15, he adds, "*Then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be,*" verse 21; whence it is evident, that by great affliction, in this as well as in other places throughout the Word, is meant the infestation of truth by falses, until there remain no genuine truth derived from the Word, which is not falsified and by that means consummated. This has come to pass, by reason that the churches have not acknowledged the unity of God in the trinity, and His trinity in unity, in one person, but in three, and hence have founded a church in the mind upon the idea of three Gods, and in the mouth upon the confession of one God; for by this means they have separated themselves from the Lord, and at length to such a degree, that they have no idea left of there being any Divinity in His Human Nature, (see the *Apocalypse Revealed*, n. 294,) when nevertheless the Lord as to His Humanity is Divine Truth Itself, and Divine Light Itself, as He

abundantly teaches in His Word ; hence is the great affliction so prevalent at the present day : that this has been principally brought on by the doctrine of justification and imputation through the medium of faith alone, will be shown in the following pages.

76. This affliction, or infestation of truth by falses, is treated of in seven chapters of the Apocalypse ; and is what is meant by the black horse and the pale horse going forth from the book, the seals whereof the Lamb had opened, chap. vi. 5 to 8 ; and by the beast ascending out of the abyss, which made war against the two witnesses, and slew them, chap. xi. 7, and following verses ; as also by the dragon which stood before the woman who was ready to be delivered, in order to devour her child, and pursued her into the desert, and there cast out of his mouth water as a flood, that he might cause her to be carried away of the flood, chap. xii. ; and likewise by the beast out of the sea, whose body was like that of a leopard, his feet like those of a bear, and his mouth like that of a lion, chap. xiii. 2 ; also by the three unclean spirits like frogs, which came out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet, chap. xvi. 13 ; and moreover by these particulars, that after the seven angels had poured out the phials of the wrath of God, wherein were the seven last plagues, upon the earth, upon the sea, upon the rivers and fountains, upon the sun, upon the throne of the beast, upon Euphrates, and last of all upon the air, there was a great earthquake, such as had never been seen since men were created upon the earth, chap. xvi. : the earthquake here signifies an inversion of the church, which is occasioned by falses and falsifications of truth. The like things are understood by these words : " The angel put forth his sickle, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God ; and the wine-press was trodden, and blood came out of the wine-press, even unto the horses' bridles, for the space of a thousand and six hundred furlongs," chap. xiv. 19, 20 ; where blood signifies truth falsified : besides many other passages to the same purpose, in those seven chapters : but if you desire further information in this matter, turn to the explication thereof, and the memorable relations at the end of the chapters.

XVIII.

77. *That there would be neither Love, nor Faith, nor the Knowledges of Good and Truth, in the last time of the Chris-*

tian Church, when it draws to an end, is understood by these words in the same 24th chapter of Matthew: "After the affliction of those days, the Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken," verse 29.

BRIEF ANALYSIS.

78. In the prophetic parts of the Word, the like things are said of the sun, moon, and stars, as here in Matthew, chap. xxiv. 29. Thus it is written in Isaiah: "*Behold the cruel day of Jehovah cometh, the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened at his rising, and the moon shall not cause her light to shine,*" Isaiah xiii. 9, 10: so in Ezekiel: "*When I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, and I will set darkness upon thy land,*" xxxii. 7, 8: in Joel: "*The day of Jehovah cometh, a day of darkness; the sun and moon shall not give their light, and the stars shall withdraw their shining,*" ii. 10: again in the same prophet: "*The sun shall be turned into darkness, and the moon into blood, before the great day of Jehovah shall come,*" iii. 4: "*The day of Jehovah is near in the valley of decision; the sun and moon are darkened,*" iv. 15: in the Apocalypse: "*The fourth angel sounded, and the third part of the sun was smitten, and the third part of the stars, and the day shone not for a third part of it,*" vii. 12: and in another place, "*The sun became black as sackcloth of hair, and the moon became as blood,*" vi. 12. All the former passages treat of the last time of the Jewish church, which was when the Lord came into the world; the same thing is meant here in Matthew and in the Apocalypse, only in reference to the last time of the Christian church, when the Lord is to come again, but in the Word, which is Himself, and in which He is; wherefore immediately after those words in Matthew xxiv. 29, it follows, "*And then shall appear the sign of the Son of Man coming in the clouds of the heavens,*" verse 30. By the sun, in the above passages, is meant love, by the moon, faith, and by the stars, the knowledges of good and truth, and by the powers of the heavens, those three as the supports and firmaments of the heavens where angels are, and of the churches where men are: by the above, therefore, collected into one sense, is meant, that there would be no love, nor faith, nor knowledges of good and truth, remaining in the Christian

church, in the last time thereof, when it draws to its end. That the sun signifies love, has been shown in the *Apocalypse Revealed*, n. 53, 54, 413, 796, 831, 961; that the moon signifies faith, n. 53, 332, 413, 423, 533; that the stars signify knowledges of good and truth, n. 51, 74, 333, 408, 419, 954, of the same work.

79. That, according to the above prediction, there is at this day so great darkness throughout the Christian churches, that the sun gives no light by day, nor the moon and stars any light by night, is occasioned solely by the *doctrine of justification by faith alone*; for it inculcates faith as the only means of salvation; of the influx, progress, indwelling, operation, and efficacy of which no one has hitherto seen any sign; and into which neither the law of the decalogue, nor charity, nor good works, nor repentance, nor desires after newness of life, have any entrance, or are in the smallest degree connected with it; for it is asserted, that they spontaneously follow, without being of any use either to preserve faith or to procure salvation. The above doctrine likewise teaches, that faith alone imparts to the regenerate, or those who are possessed of it, full liberty, so as to be no longer under the law; moreover that Christ covers over their sins before God the Father, who forgives them as though they were not seen, and crowns them with renovation, holiness, and eternal life. These and many other things of a like nature are the interiors of that doctrine; the exteriors, which do not gain admission, are valuable sayings concerning charity, good works, acts of repentance, and exercises of the law; yet these are accounted by them merely as slaves and drudges, which follow their mistress, faith, without being permitted to join in her company: but forasmuch as they know that the laity account these things as equally necessary to salvation with faith, they carefully subjoin them in their sermons and discourses, and pretend to conjoin them with and insert them into justification; this, however, they do merely to tickle the ears of the vulgar, and to defend their oracles, that they may not appear mere riddles, or like the vain responses of sooth-sayers.

80. In order to confirm the above assertions, I will adduce the following passages from the *Formula Concordiæ*, (concerning which see n. 9,) lest any one should think that these things have been unjustly laid to their charge: That the works of the second table of the decalogue are civil duties, and belong to external worship, which man is able to do of himself; and that it is a folly to dream that such works can justify, page 84,

85, 102 : that good works are to be utterly excluded from the business of justification by faith, p. 589, 590, 591, 704 to 708 : that good works do not in any wise enter into justification, p. 589, 702. App. 62, 173 : that good works do not preserve salvation nor faith, p. 590, 705. App. p. 174 : that neither does repentance enter into justification by faith, p. 165, 320. App. p. 158 : that repentance is nothing more than praying to God, acknowledging the truth of the gospel, giving of thanks, being obedient to the magistracy, and following one's calling, p. 12, 198. App. p. 158, 159, 172, 266 : that renovation of life has likewise nothing to do with justification, p. 585, 685, 688, 689. App. p. 170 : that attention to obedience for the time to come, in like manner, neither enters into faith, nor justifies, p. 90, 91, 690. App. p. 167 : that the regenerate are not under the law, but are delivered from the bondage thereof, and are only in the law, and under grace, p. 722, and elsewhere : that the sins of the regenerate are covered over by the merit of Christ, p. 641, 686, 687, 719, 720 : besides many other passages to the same purport. It is to be observed, that all Protestants, as well those who call themselves Gospellers, as those who call themselves the Reformed, teach in like manner justification by faith alone, see above, n. 17, 18.

81. It is a wonderful circumstance, that the doctrine of justification of faith alone prevails at this day over every other doctrine throughout all reformed Christendom, and is esteemed almost as the only important point of theology in the sacred order : this is what all young students among the clergy greedily learn and imbibe at the universities, and what they afterwards teach in the churches, and publish in print, as if they were inspired with heavenly wisdom, and whereby they endeavour to acquire to themselves a name, and the reputation of superior learning, as well as diplomas, licenses, and other honorary rewards : and these things are done, notwithstanding it is owing to this doctrine alone, that the sun is at this day darkened, the moon deprived of her light, and the stars are fallen from heaven, that is, have perished. It has been certified unto me, that the doctrine of faith in imputed righteousness has blinded the minds of men at this day to such a degree, that they will not, and therefore as it were cannot, see any divine truth by the light of the sun, nor by the light of the moon, but only by the light of a fire by night ; on which account I will venture to assert, that supposing divine truths concerning the conjunction of charity and faith, concerning heaven, the Lord, and eternal happiness, to be sent down from heaven engraved in

silver characters, they would not be thought worthy to be read by the sticklers for justification; but the case would be quite otherwise supposing a paper concerning justification by faith alone to be brought them from hell. It is also said in the *Formula Concordiæ*, that the article of justification by faith alone, or the righteousness of faith, is the chief article in the whole Christian doctrine; and that the works of the law are utterly to be excluded from this article, p. 17, 61, 62, 72, 89, 683. App. p. 164.

XIX.

82. *That they who are in the present justifying Faith, are meant by the he-goats in Daniel and in Matthew.*

BRIEF ANALYSIS.

83. It is written in Daniel, "*I saw in a vision a ram, which had two horns that were high, but the higher came up last; and that the horn pushed westward, and northward, and southward, and made itself great. Then I saw a he-goat coming from the west, over the face of the whole earth, which had a horn between its eyes; and that he ran to the ram in the fury of his strength, and broke his two horns, and cast him down to the earth, and stamped upon him: but that the great horn of the he-goat was broken, and instead of it there came up four horns: and out of one of them came forth a little horn which waxed exceeding great towards the south, towards the east, and towards the comeliness, and even to the host of heaven; and it cast down of the host and of the stars to the earth, and stamped upon them: yea, he magnified himself to the Prince of the host, and took from him the daily sacrifice, and cast away the place of his sanctuary, for he cast down truth to the earth. And I heard one saint saying, how long shall this vision be, the daily sacrifice, and the wasting transgression, that both the holy thing and the host should be given to be trodden under foot? And he said, even to the evening the morning, then shall the holy thing be justified,*" chap. viii. 2 to 14. That this vision is a prediction of the future states of the church, is very evident, for it declares, that the daily sacrifice was taken away from the Prince of the host, the habitation of his sanctuary cast down, and that the he-goat cast down truth to the earth: moreover, that a saint said, how long shall this vision be, that both the holy thing and the host should be given to be trodden under foot; and that this should be even to the evening the morning, when the holy thing

shall be justified : by the evening the morning is meant the end of the old church, when a New Church commences.

84. In Matthew we read these words : “ *Then shall the Son of Man say to the he-goats on his left hand, depart from Me, for I was hungry, and ye gave Me no meat ; I was thirsty, and ye gave Me no drink ; I was a stranger, and ye took Me not in ; I was naked, and ye clothed Me not ; I was sick and in prison, and ye visited Me not ; and these shall go away into eternal punishment.* ” That the same persons are here meant by he-goats and sheep, as by the he-goat and ram in Daniel, is very evident : that by he-goats are meant those who are in the present justifying faith, appears from this circumstance, that unto the sheep are enumerated works of charity, and it is said that they did them ; and that unto the he-goats the same works of charity are enumerated, but it is said that they did them not, and that they are therefore sentenced to condemnation : for they who are in the present justifying faith, neglect works, because they deny them to have any thing of salvation or of the church in them. When charity is thus removed, good works, which appertain to charity, become so totally forgotten and obliterated, that they are never more remembered, nor is the least effort made to recall them to mind when the law of the decalogue is read. It is a general rule in religion, that in proportion as any one does not will good, and hence does not do it, in the same proportion he wills evils, and hence does them ; and on the contrary, that in proportion as any one does not will evils, and hence does not commit them, in the same proportion he wills good, and hence does good ; these latter are the sheep, but the former are the he-goats. If all evil persons had been there meant by the he-goats, instead of the works of charity which they had not done, the evils which they had done would have been enumerated.

85. That no other than the persons above described are meant by the he-goats, has been manifested to me by experience in the spiritual world ; in which world there appear all things that are in the natural world, such as houses and palaces, paradises and gardens, with trees of every kind ; likewise fields and tillage lands, as also plains and green pastures, together with flocks and herds ; and all resembling those upon our earth ; nor is there any other difference, than that in the natural world they are from a natural origin, but in the spiritual world from a spiritual origin. There I have often seen sheep and he-goats, also combats between them, like that described in Daniel, chap. viii. I have seen he-goats with horns

bent forwards and backwards, and rushing with fury upon the sheep; I have seen some he-goats with two, and others with four horns, with which they vehemently struck at the sheep; and when I looked to discover what this meant, I saw some persons disputing together about faith conjoined with charity, and faith separated from charity; from whence it plainly appeared, that the present justifying faith, which, considered in itself, is a faith disjoined from charity, is the he-goat, and that faith conjoined with charity is the sheep.

86. The like persons are meant by he-goats in Zechariah: "*Mine anger was kindled against the shepherds, and I will visit the he-goats,*" x. 3: and in Ezekiel: "*Behold I judge between cattle and cattle, between the rams and the he-goats; seemeth it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet also the residue of the pastures? Ye thrust all the infirm sheep with your horns, until ye have dispersed them; therefore will I save My flock, that it be no more a prey,*" xxxiv. 17, 18, 22, and following verses.

XX.

87. *That they who have confirmed themselves in the present justifying Faith, are meant in the Apocalypse by the Dragon, and his two Beasts, and by the Locusts; and that this same Faith, when confirmed, is there meant by the great City which is spiritually called Sodom and Egypt, where the two Witnesses were slain, as also by the Pit of the Abyss, whence the Locusts came forth.*

BRIEF ANALYSIS.

88. That seven chapters of the Apocalypse treat of the perverted state of the church among the Reformed, and two chapters of the perverted state of the church among the Roman Catholics, and that the states of both churches, as existing at the present day, are sentenced to damnation,* has been shown in the explication thereof, in a work entitled, *The Apocalypse Revealed*, and that not by uncertain conjectures, but by full proofs. That by the dragon, treated of in the 12th chapter, are meant those in the Reformed churches, who make God three, and the Lord two, and who separate charity from faith,

* It is not to be supposed from hence, that all the individual members of those churches have incurred this dreadful sentence; the constant testimony of our author is, that all with whom falses of doctrine are not confirmed by evil of life, are eventually saved.

by making their faith spiritual and saving, and not charity, see n. 532 to 565, and the *Memorable Relation* adjoined, n. 566. That they are further described by the two beasts, one rising out of the sea, and the other out of the earth, as related in chap. xiii. see n. 567 to 610, and the *Memorable Relation*, n. 611. That they are also described by the locusts, which came forth out of the pit of the abyss, as mentioned in chap. ix. see n. 419 to 442. That this same faith, when confirmed, is meant by the great city, which is spiritually called Sodom and Egypt, where the two faithful witnesses were slain, as related in chap. xi. see n. 485 to 530, particularly n. 500 to 503, and the *Memorable Relation*, n. 531. That they are also meant by the pit of the abyss, out of which issued smoke as out of a great furnace, and the sun and the air were darkened, and then locusts came forth, as described in chap. ix. see n. 421 to 424.

89. That I might be assured and fully convinced, that by the pit of the abyss nothing else is meant than the faith of the dragon, which is a faith conceived from an idea of three Gods, and from having no idea of the Divinity of the Human Nature of Christ, and which is called faith alone justifying, regenerating, quickening, sanctifying and saving; it was given me to look into that abyss, to converse with those who are therein, and likewise to see the locusts which came out thence; from which ocular demonstration, that pit, together with the abyss, is described by me in the *Apocalypse Revealed*; and because a description from ocular demonstration may be relied on, it shall be transcribed from that work, where it is described as follows.

“That pit, which is like the mouth of a furnace, appears in the southern quarter; and the abyss beneath it is of great extent towards the east; they have light even there, but if light from heaven be let in, there is immediate darkness; wherefore the pit is closed up at the top. There appear in the abyss huts constructed of brick, which are divided into distinct cells, in each of which is a table, whereon lie papers, with some books: every one there sits at his own table, who in this world had confirmed justification and salvation by faith alone, making charity a merely natural and moral act, and the works thereof only works of civil life, whereby men may reap advantage in the world, but if done for the sake of salvation, they condemn them, and some even rigorously, because human reason and will is in them. All who are in this abyss have been scholars and learned men in the world; and among them

are some metaphysicians and scholastic divines, who are there esteemed above the rest. But their lot is as follows: when first they come thither, they take their seats in the first cells, but as they confirm faith by excluding the works of charity, they leave the first seats, and enter into cells nearer the east, and thus successively till they come towards the end, where they are who confirm those tenets from the Word; and because they then cannot but falsify the Word, their huts vanish, and they find themselves in a desert. There is also an abyss beneath that abyss, where those are who in like manner have confirmed justification and salvation by faith alone, but who in their spirit have denied the existence of a God, and in their heart have made a jest of the holy things of the church; there they do nothing but quarrel, tear their garments, get upon the tables, stamp with their feet, and assail each other with reproaches; and because it is not permitted them to hurt any one, they use threatening words, and shake their fists at each other."

90. That I might also be assured and convinced, that they who have confirmed themselves in the present justifying faith, are meant by the dragon, it was given me to see many thousands of them assembled together, and they then appeared at a distance like a dragon with a long tail, which seemed full of spikes like thorns, which signified falsities. Once also there appeared a still greater dragon, which, raising up his back, lifted up his tail towards heaven, and endeavoured to draw down the stars from thence: stars there signify truths.

XXI.

91. *That unless a New Church be established by the Lord, no one can be saved; and that this is meant by these words, "Unless those Days should be shortened, there should no Flesh be saved." Matt. xxiv. 22.*

BRIEF ANALYSIS.

92. By shortening those days, is meant the putting an end to the present church, and establishing a new one; for, as has been already observed, the 24th chapter of Matthew treats of the successive declensions and perversions of the Christian church, even to the consummation and end thereof, and of the coming of the Lord at that period. The reason why no flesh could be saved, unless those days should be shortened, is, because the faith of the present church is founded on the

idea of three Gods, and with this idea no one can enter heaven; consequently no one can enter heaven with the faith of the present church, because the idea of three Gods is in all and every part thereof; and besides, in that faith there exists no life from the works of charity: that the faith of the present church cannot be conjoined with charity, and produce any fruits which are good works, was shown above, n. 47 to 50. There are two things which form heaven in man, viz. the truths of faith and the goods of charity; the truths of faith occasion the presence of the Lord, and point out the way to heaven, and the goods of charity effect conjunction with the Lord, and introduce into heaven; and every one is there introduced into light according to his affection of truth, and into heat according to his affection of good: that the affection of truth is faith in its essence, and the affection of good charity in its essence, and that the marriage of them both constitutes the church, may be seen above, n. 48; the church and heaven make one. That these three are not in the churches of the present day, which are built upon faith alone, has been fully shown in the preceding pages.

93. I have sometimes, in the spiritual world, conversed with the maintainers of justification by faith alone, and have told them that their doctrine is erroneous, and likewise absurd, that it brings on security, blindness, sleep, and night, in spiritual things, and thereby death to the soul, thus exhorting them to desist from it. But I have received for answer, Why should we desist? Does not the pre-eminence of the clergy above the laity, in point of erudition, depend upon this doctrine? To which I replied, that it should seem from hence, that they regarded not so much the salvation of souls, as their own pre-eminence; and that because they had applied the truths of the Word to confirm their own false principles, and thereby had adulterated them, they were become angels of the abyss, called Abaddons and Apollyons, Apoc. ix. 11; by whom are signified the destroyers of the church by a total falsification of the Word: see the explication thereof, n. 440, and the *Memorable Relation*, n. 566, in the *Apocalypse Revealed*. But they answered, How can this be? Are we not, by our knowledge of the mysteries of that doctrine, oracles? And do we not from that doctrine give answers as from our sanctuary? wherefore we are not Apollyons, but Apollos. On hearing this, I replied with indignation, If ye are Apollos, ye are also Leviathans, the first class of you are crooked Leviathans, and the second class of you are oblong Leviathans, whom God will visit with his

sharp and great sword, Isaiah xxvii. 1 : but they laughed at these words. What is meant by being visited and perishing by the sword, may be seen in the *Apocalypse Revealed*, n. 52.

94. The great arcanum, why, unless a New Church be established by the Lord, no flesh can be saved, is this; that as long as the dragon with his crew remains in the world of spirits, into which he was cast from heaven, so long no divine truth, united with divine good, can pass from the Lord to men on earth, but it is either annihilated or perverted, so that salvation is thereby rendered impossible to be attained : this is what is meant in the Apocalypse by the following passage : "*And the dragon was cast out into the earth, and his angels were cast out with him : woe to the inhabitants of the earth and the sea, for the devil is come down unto them, having great wrath ; and he persecuted the woman, who brought forth a Son,*" chap. xii. 9, 12, 13 : but after the dragon was cast into hell, chap. xx. 10, then it was that John saw the New Heaven and the New Earth, and saw the New Holy Jerusalem coming down from God out of heaven, Apoc. xxi. 1, 2, &c. What is meant by the dragon, and who the dragons are, may be seen above, n. 47.

XXII.

95. *That the Opening and Rejection of the Tenets of the Faith of the present Church, and the Revelation and Reception of the Tenets of the Faith of the New Church, is meant by these words in the Apocalypse : "He that sat upon the throne said, Behold I will make all things New ; and He said unto me, Write, for these Words are true and faithful,"* chap. xxi. 5.

BRIEF ANALYSIS.

96. He that sat upon the throne, that is, the Lord, said these things unto John, when he saw the New Jerusalem coming down from God out of heaven : that by the New Jerusalem is meant a New Church, will be shown in the following chapter. The reason why the falsities of the tenets of the faith of the present church must first be opened and rejected, before the truths of the tenets of the New Church can be revealed and received, is, because they do not agree together, no, not in one single point or particular ; for the tenets of the present church are founded upon a faith, in which, whether there be any essential of the church, or not, is unknown : now the essentials of the church, which conjoin them-

selves with a faith directed to one God, are charity, good works, repentance, and a life according to the divine laws; and forasmuch as these together with faith affect and move the human will and thought, they conjoin man to the Lord, and the Lord to man: since therefore none of these essentials enter into the faith of the present church at the time it takes place, which is called the act of justification, it cannot possibly be known whether this faith be in man, or not, consequently whether it be any thing, or only an idea of something; for they say, that man in the act of justification is like a stock or a stone, and that he can neither will, think, co-operate, no, nor even apply or accommodate himself to the reception thereof in the smallest degree, see above, n. 15, (c) (d): since therefore the case is such, that no one can guess, much less know, whether that faith be in him, and thus whether it be in him like a painted flower, or like a flower growing in a field; or whether it be like a bird flying by him, or like a bird that hath built her nest in him; I ask by what tokens or signs is this to be known? If it be answered, that it is to be known by charity, good works, repentance, and exercises of the law, which follow after this faith, and yet have no connection with it; I leave it to men of sense to determine, whether things, that have no connection with faith, can possibly be proper signs and evidences thereof; for this faith of theirs, they say, is neither preserved nor retained by the above-mentioned works of charity, see above, n. 12, (m) (n). From what has been said we may draw the following conclusion, viz. that in the faith of the present day there exists nothing of the church, and consequently that it is not any thing, but only an idea of something: since then this faith is of such a nature, it is deservedly to be rejected, yea, it rejects itself, as a thing that bears no relation to a church.

97. But widely different is the case with the tenets or doctrinals of the New Church; these are all essentials, in each whereof there is heaven and the church; and they regard this as their end, viz. that man may be in the Lord, and the Lord in man, according to His own words in John, chap. xiv. 20; and chap. xv. 4, 5, 6: it is this conjunction alone which constitutes the Christian Church. From these few observations it may clearly appear, what is meant by these words of the Lord: "*He that sat upon the throne said, Behold I will make all things New; and He said, Write, for these Words are true and faithful.*"

98. The sole reason why the Christian world has fallen

into a faith, which has put away from itself all the truths and goods of heaven and the church, even to the separation thereof, is, because they have divided God into three persons, and have not believed the Lord God the Saviour to be one with God the Father, and thus have not approached Him immediately; when nevertheless He alone as to His Humanity is essential Divine Truth, "*which is the Word, which was God with God, and is the true Light which enlighteneth every man; and became flesh,*" John i. 1, 2, 9, 14. That He is essential truth, and thus essential light, is also testified in other places; for He saith, "*I am the Light of the world,*" John viii. 22. chap. ix. 5: and in another place: "*While ye have the Light, believe in the Light, that ye may be the children of Light: I am come a Light into the world, that whosoever believeth in Me, may not abide in darkness,*" John xii. 36, 46: in the Apocalypse: "*I am Alpha and Omega, the Beginning and the End, the First and the Last, the Bright and Morning Star,*" chap. xxii. 13, 16: and in Matthew: "*When Jesus was transformed, His face shone as the sun, and His raiment became as the light,*" chap. xvii. 12. Hence it appears why and whence this imaginary faith came into the world, namely, because they have not approached the Lord; and I can, from all my experience, as well as from positive assurance from heaven, with the utmost certainty declare, that it is impossible to derive a single genuine theological truth from any other source than from the Lord alone; nay, that to derive it from any other source is as impossible, as it is to sail from England or Holland to the Pleiades, or to ride on horseback from Germany to Orion in the sky.

XXIII.

99. *That the New Church about to be established by the Lord, is the New Jerusalem, treated of in the Apocalypse, chap. xxi. and xxii. which is there called the Bride and the Wife of the Lamb.*

BRIEF ANALYSIS.

100. The reason why the New Church is meant by the New Jerusalem coming down from God out of heaven, Apoc. xxi. is, because Jerusalem was the metropolis of the land of Canaan, and therein was the temple and the altar, and there also the sacrifices were offered, consequently divine worship was there performed, which every male throughout the land was required to attend three times a year. A further reason

is, because the Lord was in Jerusalem, and taught in its temple, and afterwards glorified His Humanity there; hence it is, that by Jerusalem is signified the church. That by Jerusalem is meant the church, is very clear from the prophecies in the Old Testament concerning a New Church to be established by the Lord, wherein it is called Jerusalem. I shall only adduce the following passages, from which any one of interior reason may see, that by Jerusalem is meant the church.

"Behold I create a new heaven and a new earth, and the former shall not be remembered; behold I will create Jerusalem an exultation, and her people a gladness, that I may exult over Jerusalem, and be glad over My people. Then the wolf and the lamb shall feed together: they shall not do evil in all the mountain of My holiness," Isaiah lxxv. 17, 18, 19, 25.

"For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest, until her righteousness goeth forth as splendour, and her salvation as a lamp that burneth. Then the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall utter; and thou shalt be a crown of beauty, and a diadem of a kingdom, in the hand of thy God: Jehovah shall be well pleased in thee, and thy land shall be married. Behold thy salvation shall come, behold His reward is with Him: and they shall call them, the people of holiness, the redeemed of Jehovah; and thou shalt be called, a city sought out, not deserted," Isaiah lxxii. 1 to 4, 11, 12.

"Awake, awake, put on thy strength, O Zion, put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean; shake thyself from the dust, arise, sit down, O Jerusalem. The people shall know My name in that day; for I am He that doth speak, behold it is I: Jehovah hath comforted His people, He hath redeemed Jerusalem," Isaiah lii. 1, 2, 6, 9.

"Shout with joy, O daughter of Zion, be glad with all thy heart, O daughter of Jerusalem; the king of Israel is in the midst of thee; fear not evil any more; he will be glad over thee with joy, he will rest in thy love, he will rejoice over thee with shouting; I will make you a name and a praise among all the people of the earth," Zeph. iii. 14 to 17, 20.

"Thus saith Jehovah thy Redeemer, saying to Jerusalem, Thou shalt be inhabited," Isaiah xlv. 24, 26.

"Thus saith Jehovah, I will return to Zion, and dwell in the midst of Jerusalem, whence Jerusalem shall be called the city of truth, and the mountain of Jehovah Zebaoth the mountain of holiness," Zech. viii. 3, 20, to 23.

"Then shall ye

know, that *I am Jehovah your God, dwelling in Zion, the mountain of holiness, and Jerusalem shall be holiness; and it shall come to pass in that day, that the mountains shall drop down with new wine, and the hills shall flow with milk, and Jerusalem shall sit fast from generation to generation,*" Joel iv. 17 to 21. "*In that day shall the branch of Jehovah be beauty and glory; and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written for life in Jerusalem,*" Isaiah iv. 2, 3. "*In the last days the mountain of the house of Jehovah shall be established as the head of the mountains, for out of Zion shall go forth doctrine, and the word of Jehovah from Jerusalem,*" Micah iv. 1, 2, 8. "*At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered to Jerusalem for the name of Jehovah, neither shall they go any more after the confirmation of their own evil heart,*" Jer. iii. 17. "*Look upon Zion, the city of our stated feasts, let thine eyes see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the nails thereof shall never be removed, and the cords thereof shall not be broken,*" Isaiah xxxiii. 20; not to mention other passages, as Isaiah xxiv. 3. chap xxxvii. 32. chap. lxvi. 10 to 14. Zech. xii. 3, 6 to 10. chap. xiv. 8, 11, 12, 21. Malachi iii. 2, 4. Psalm cxxii. 1 to 7. Psalm cxxx. 4, 5, 6. That by Jerusalem in the above passages is meant a church to be established by the Lord, and not the Jerusalem inhabited by the Jews, is plain from every particular of its description therein; as that Jehovah God was about to create a new heaven and a new earth, and also a Jerusalem at the same time; and that this Jerusalem would be a crown of beauty, and a diadem of a kingdom; that it is to be called holiness, and the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that shall not be taken down; that the wolf and the lamb shall feed together therein, and that the mountains shall drop down with new wine, and the hills flow with milk, and that it should remain from generation to generation; besides other circumstances, as respecting the people therein, that they should be holy, all written for life, and should be called the redeemed of Jehovah. Moreover all those passages treat of the coming of the Lord, and particularly of His second coming, when Jerusalem shall be such as is there described; for heretofore she has not been married, that is, has not been the bride and the wife of the Lamb, as the New Jerusalem is said to be in the Apocalypse. The former or present church is meant by Jerusalem in Daniel, and its commencement is there describ-

ed in these words: "*Know therefore and understand, that from the going forth of the word, unto the restoring and building of Jerusalem, even unto Messiah the Prince, shall be seven weeks; afterwards in sixty and two weeks it shall be restored, and the street and the ditch shall be built, but in distress of times,*" chap. ix. 25: but its end is described by these words: "*At length upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation,*" verse 27: this last passage is alluded to in the following words of the Lord in Matthew: "*When ye shall see the abomination of desolation foretold by Daniel the prophet, standing in the holy place, let him that readeth note it well,*" chap. xxiv. 15. That by Jerusalem, in the places above adduced, is not meant the Jerusalem inhabited by the Jews, may appear from those places in the Word, where it is said of that city, that it was entirely destroyed, and that it was to be destroyed, as in Jer. v. 1. chap. vi. 7. chap. vii. 17, 18, &c. chap. viii. 6, 7, 8, &c. chap. ix. 10, 11, 13, &c. chap. xiii. 9, 10, 14. chap. xiv. 16. Lament. i. 8, 9, 17. Ezech. iv. 1 to the end. chap. v. 9 to the end. chap. xii. 18, 19. chap. xv. 6, 7, 8. chap. xvi. 1 to 63. chap. xxiii. 1 to 40. Matt. xxiii. 37, 38. Luke xix. 41 to 44. chap. xxi. 20, 21, 22. chap. xxiii. 28, 29, 30; besides many other passages; and also where it is called Sodom, as in Isa. iii. 9. Jer. xxiii. 14. Ezech. xvi. 46, 48; and in other places.

101. That the church is the Lord's, and that by virtue of a spiritual marriage, which is that of good and truth, the Lord is called the Bridegroom and the Husband, and the church the bride and the wife, is known among Christians from the Word, particularly from the following passages: John said of the Lord, "*He that hath the bride is the Bridegroom, but the friend of the Bridegroom is he who standeth and hearth Him, and rejoiceth because of the Bridegroom's voice,*" John iii. 29: "*Jesus said, while the Bridegroom is with them, the children of the marriage cannot fast,*" Matt. ix. 15. Mark ii. 19, 20. Luke v. 34, 35: "*I saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband,*" Apoc. xxi. 2. "*The angel said unto John, come and I will show thee the bride, the Lamb's wife, and from a mountain he showed him the holy city Jerusalem,*" Apoc. xxi. 9: "*The time of the marriage of the Lamb is come, and His wife hath made herself ready; blessed are they who are called unto the marriage supper of the Lamb,*" Apoc. xix. 7, 9: "*I am the Root and Offspring of David, the*

Bright and Morning Star : the spirit and the bride say, Come ; and let him who heareth say, Come ; and him that is athirst, Let him come ; and whosoever will, let him take the water of life freely," Apoc. xxii. 16, 17.

XXIV.

102. *That the Faith of the New Church cannot by any means be together with the Faith of the former Church, and that in case they be together, such a collision and conflict will ensue, as to destroy every thing relating to the Church in man.*

BRIEF ANALYSIS.

103. The reason why the faith of the New Church cannot by any means be together with the faith of the former or present church, is, because they do not agree together in one third, no nor even in one tenth part. The faith of the former church is described in the Apocalypse, chap. xii. by the dragon, but the faith of the New Church by the woman surrounded with the sun, having upon her head a crown of twelve stars, whom the dragon persecuted, and at whom he cast water as a flood, that he might swallow her up, see above, n. 87 to 90 ; these two cannot be together in one city, much less in one house, consequently they cannot be together in one mind ; or should they be together, the unavoidable consequence must be, that the woman would be continually exposed to the rage and insanity of the dragon, and in fear lest he should devour her son ; for it is said in the Apocalypse, chap. xii. that the dragon stood before the woman who was ready to be delivered, in order to devour her child, and that the woman, after she had brought forth the man-child, fled into the desert, verses 1, 4, 6, 14 to 17. The faith of the former church is a faith of the night, for human reason has no perception of it, wherefore it is also said, that the understanding must be kept in obedience thereunto : nay, it is not even known whether it be within man or without him, because nothing of man's will and reason enters into it, no, nor charity, good works, repentance, the law of the decalogue, with many other things which really exist in the mind of man ; that this is the case, may be seen above, n. 79, 80, 96, 97, 98 : but the faith of the New Church enters into a conjugal covenant with all these, and conjoins itself to them ; and being thus in the heat of heaven, it is also in the light thereof, and is a faith of light : now a faith of night and a faith of light can no more be together, than an owl and

a dove in one nest; for in such case the owl would lay her eggs, and the dove hers, and after sitting, the young of both would be hatched, and then the owl would tear in pieces the young of the dove, and would give them to her own young for food; for an owl is a bird of prey. There is a further reason why the faith of the former church and the faith of the New Church cannot possibly be together, and that is, because they are heterogeneous [or diametrically opposite to each other in their nature and quality]; for the faith of the former church springs from an idea of three Gods, see n. 30 to 38, but the faith of the New Church from the idea of one God; and as there hence arises a heterogeneity or repugnance to each other, there must inevitably, supposing them to be together, be such a collision and conflict, as would prove fatal to every thing relating to the church; or, in other words, man would either fall into a delirium, or into a state of insensibility as to spiritual things, until at length he would scarcely know what the church is, or whether there be any church at all. From what has been said it follows, that they who have confirmed themselves in the faith of the old church, cannot, without endangering their spiritual life, embrace the faith of the New Church, until they first have narrowly examined, rejected, and thus extirpated the former faith, together with its young or eggs, that is to say, its tenets; the true nature or quality of which has been already shown in the foregoing pages, particularly at n. 64 to 69.

104. The like would happen if a person should embrace the faith of the New Church, and retain the faith of the old church concerning the imputation of the righteousness or merit of the Lord; for from this, as from their root, all the tenets of the former church, like so many young shoots, have sprung forth. Supposing this to be the case, it would comparatively be like a person extricating himself from three heads of the dragon, and becoming entangled in his four remaining ones; or like a person flying from a leopard, and meeting with a lion; or like a person escaping out of a pit where there is no water, and falling into a pit full of water, and being drowned. That this is the case, will be seen after the exposition of the following lemma, where something will be advanced concerning imputation.

XXV.

105. *That the Roman Catholics at this day know nothing of the Imputation of the Merit of Christ, and of Justification*

by Faith therein, into which their Church was formerly initiated, because it is entirely concealed under their external Forms of Worship, which are numerous; for which reason, therefore, if they recede but in part from their external Forms of Worship, and immediately approach God the Saviour Jesus Christ, and administer the Holy Eucharist in both kinds, they may be brought into the New Jerusalem, or the New Church of the Lord more easily than the Reformed.

BRIEF ANALYSIS.

106. That the primates and rulers of the Romish Church, at their consecration to the ministry, swear to observe the decrees of the council of Trent, appears from the bull of Pope Pius IV. where, in the form of the oath of their profession of faith, dated the 13th of November, 1564, we find these words: "*I firmly believe and profess all and every thing contained in the creed used by the holy Church of Rome; and I receive without any doubt all such things as are maintained and declared in her holy canons, and general councils, and especially by the most holy council of Trent; so help me God.*" That they also bind themselves by an oath to believe and profess what the council of Trent has established, concerning the imputation of the merit of Christ, and justification by faith therein, is evident from these words in the same bull: "*I embrace and receive all and every thing, which has been determined and declared in the most holy council of Trent, concerning original sin and justification;*" what these are, may be seen from the extracts taken from that council, as above, n. 3, 4, 5, 6, 7, 8. From these principles established in that council, the following consequences have been drawn, namely, "That the Roman Catholics, previous to the reformation, held precisely the same doctrines as the Reformed have done subsequent thereto, with respect to the imputation of the merit of Christ, and justification by faith therein, only with this difference, that they conjoined the same faith with charity and good works," see above, n. 19, 20: also, "That the leading Reformers, Luther, Melanethon, and Calvin, retained all the tenets concerning imputation of the merit of Christ, and justification by faith, just as they then were and had been held by the Roman Catholics; but that they separated charity and good works from that faith, and declared them to have no saving efficacy, to the intent that they might be severed from the Roman Catholics, as to the very essentials

of the church, which are faith and charity," see above n. 21, 22, 23 : moreover, "That, nevertheless, the aforesaid leading Reformers adjoined good works, and even conjoined them, to their faith, but at the same time considered man as a passive subject ; whereas the Roman Catholics regarded him as an active subject ; and that after all there actually is a conformity of sentiment between both the one and the other, as to faith, works, and merits," see above, n. 24 to 29. From what has been shown, then, it is evident, that this faith is a faith which the Roman Catholics swear to observe, equally as well as the Reformed.

107. Nevertheless this faith is so far obliterated among the Roman Catholics at this day, that they scarcely know a syllable about it ; not that it has been reprobated by any papal decree, but because it has been concealed by the externals of worship, such as the adoration of Christ's vicar, the invocation of saints, the veneration of images, and moreover by such things as, from being accounted holy, affect the senses, as masses in an unknown tongue, garments, lights, incense, pompous processions ; also mysteries respecting the eucharist ; by these things and others of a like nature, faith justifying by the imputation of the merit of Christ, although a primitive tenet of the Romish Church, has been so removed out of sight, and withdrawn from the memory, that it is like something buried in the earth, and covered over with a stone, which the monks have set a watch over, to prevent its being dug up and revived ; for were it revived, the belief of their possessing a supernatural power of forgiving sins, and thus of justifying, sanctifying, and bestowing salvation, would cease, and therewith all their sanctity, pre-eminence, and prodigious gains.

108. The *first reason* why the Roman Catholics may be brought into the New Jerusalem, or New Church, more easily than the Reformed, is, because the faith of justification by the imputation of the merit of Christ, which is an erroneous faith, and cannot be together with the faith of the New Church, (see n. 102 to 104,) is with them obliterated, and is like to be still more fully so ; whereas it is as it were engraven upon the Reformed, inasmuch as it is the principal tenet of their church. A *second reason* is, because the Roman Catholics entertain an idea of divine majesty belonging to the Humanity of the Lord, more than the Reformed do, as is evident from their most devout veneration of the host. A *third reason* is, because they hold charity, good works, repentance, and attention to amendment of life, to be essen-

tials of salvation, and these are also essentials of the New Church; but the case is otherwise with the Reformed, who are confirmed in faith alone; with these the above are neither regarded as essentials nor formalities belonging to faith, and consequently as not at all contributing to salvation. These are three reasons, why the Roman Catholics, if they approach God the Saviour Himself, not mediately but immediately, and likewise administer the holy eucharist in both kinds, may more easily than the Reformed receive a living faith in the room of a dead faith, and be conducted by angels from the Lord to the gates of the New Jerusalem or New Church, and be introduced therein with joy and shouting.

109. The imputation of the righteousness or merits of Christ, enters at this day like a soul into the whole system of theology throughout the Reformed Christian world: it is from imputation that faith, which is therein accounted the only medium of salvation, is affirmed to be righteousness before God, see above, n. 11, (d); and it is from imputation that man, by means of that faith, is said to be clothed with the gifts of righteousness, as a king when elected is invested with the insignia of royalty. But, nevertheless, imputation, from the mere assertion that a man is righteous, effects nothing, for it passes only into the ears, and does not operate in man, unless the imputation of righteousness be also the application of righteousness by its being communicated and so induced; this follows from its effects, which are said to be the remission of sins, regeneration, renovation, sanctification, and accordingly salvation: it is asserted further, that by means of that faith Christ dwells in man, the Holy Spirit operates in him, and that hence the regenerate are not only called righteous, but are in reality such: that not only the gifts of God, but likewise Christ Himself, yea, all the Holy Trinity, dwells by faith in the regenerate, as in their temples, see above, n. 15, (1); and that man, both in regard to person and works, is righteous, and pronounced to be so, see above, n. 14, (e): from which it clearly follows, that by the imputation of Christ's righteousness is meant its application, and thereby its being induced, by virtue of which man is made partaker thereof. Now as imputation is the root, the beginning, and the foundation of faith, and all its operations towards salvation, and hence is as it were the sanctuary or sacred recess in the Christian temples at this day, it is necessary to subjoin here something relative to *Imputation* by way of

corollary: but this shall be distinctly arranged under proper articles in the following order: I. That to every one after death is imputed the evil in which he is, and in like manner the good. II. That the induction or translation of the good of one person into another, is a thing impossible. III. That a faith of the imputation or application of the righteousness or merits of Christ, is, inasmuch as such imputation or application is impossible, an imaginary faith.

110. I. *That to every one after death is imputed the Evil in which he is, and in like manner the Good.* In order to illustrate this with some degree of evidence, it shall be considered under the following distinctions, 1. That every one has a proper life of his own. 2. That the life of every one remains with him after death. 3. That to the evil person is then imputed the evil of his life, and that to the good person is imputed the good of his life. *First, That every one has a proper life of his own*, consequently a life distinct from that of another, is well known: for there is a perpetual variety, and no two things are alike; hence it is that every one has a property that is peculiarly his own: this manifestly appears from the faces of men, there not being one face exactly like another, nor ever can be to eternity, because there do not exist two minds alike, and the face is from the mind, for it is, as usually denominated, the type or index of the mind, and the mind derives its origin and form from the life. Unless a man had a proper life of his own, as he has a mind and face of his own, he could not enjoy any life after death distinct from that of another; nay, heaven could not exist, for this consists of a perpetual variety arising from the distinct life of each individual; its form solely proceeds from the variety of souls and minds disposed into such an order, as to constitute one whole; and they constitute one from *that One*, whose life is in the whole and in every particular there, as the soul is in man: unless this were the case, heaven would be dispersed, because its form would be dissolved. The *One* from whom the life of all and every one proceeds, and from whom that form coheres together, is the Lord. *Secondly, That the life of every one remaineth with him after death*, is known in the church from the Word, and particularly from the following passages: "The Son of man shall come, and then he shall render unto every one according to his deeds," Matt. xvi. 27. "I saw the books opened, and all were judged according to their works," Apoc. xxi. 12, 13. "In the day of judgment God will render unto every one according to his works," Rom. ii. 6. 2 Corinth. v. 10. The works, according to which it shall be

rendered unto every one, are the life, for the life effects them, and they are according to the life. Forasmuch as it has been granted me for many years past to be in consort with angels, and to converse with those who have departed from the world, I can testify as a matter of certainty, that every one is there examined as to the quality of his past life, and that the life which he had contracted in the world, abides with him to eternity: I have spoken with those, who lived many ages ago, whose life I was acquainted with from history, and I found them to be similar in quality to the description given of them: I have also heard from the angels, that no one's life can be changed after death, because it is organized according to his love and faith, and hence according to his works; and that if the life were changed, the organization would be destroyed, which never can be done: they further added, that a change of organization can only take place in the material body, and by no means in the spiritual body, after the former is rejected. *Thirdly, That to the evil person is then imputed the evil of his life, and that to the good person is imputed the good thereof.* The imputation of evil, after death, does not consist in accusation, blame, censure, or in passing judgment, as in the world; but the evil itself effects this: for the wicked, of their own accord, separate themselves from the good, because they cannot be together; the delights of the love of evil are in aversion to the delights of the love of good, and delights exhale from every one, as odours from every vegetable on earth; for they are no longer absorbed and concealed by the material body, as before, but have a free efflux into the spiritual atmosphere from their loves; and inasmuch as evil is there perceived as it were in its odour, it is this which accuses, blames, finds guilty, and judges; not before any particular judge, but before every one who is in good; and this is what is meant by imputation. The imputation of good is effected in the same manner, and takes place with those, who in the world had acknowledged, that every good in them was and is from the Lord, and nothing thereof from themselves: these, after preparation, are let into the interior delights of their own good, and then a way is opened for them towards a society in heaven, whose delights are homogeneous: this is done by the Lord.

111. II. *That the Induction or Translation of the Good of one Person to another, is a thing impossible.* The proof hereof may also appear from the following observations in their order: 1. That every man is born in evil. 2. That man is led into good through regeneration by the Lord. 3.

That this is effected by faith in the Lord, and by a life according to His commandments. 4. Wherefore the good of one person cannot by application be transferred to another, and so imputed. *First, That every man is born in evil*, is known in the church. This evil is said to be hereditary from Adam; but it is from parents, from whom every one derives his natural disposition, or inclination; which is a fact proved both by reason and experience; for the likenesses of parents may be traced in the faces, characters, and manners of their children, and their children's children; hence families are distinguished by many, and their propensities are also judged of; wherefore the evils, which parents have contracted, are transmitted by propagation to their posterity, and manifest themselves by a certain inclination towards them; hence are derived the evils into which men are born. *Secondly, That man is led into good through regeneration by the Lord.* That there is such a thing as regeneration, and that unless a person is regenerated, he cannot enter into heaven, is very evident from the Lord's words in John iii. 3, 5. That regeneration is purification from evils, and thus renovation of life, the Christian world cannot be ignorant of, for it is even discerned by reason, whilst it acknowledges that every one is born in evil, and that evil cannot be washed and wiped away, like filth, by soap and water, but by repentance. *Thirdly, That this is effected by faith in the Lord, and by a life according to His commandments.* The precepts of regeneration are five, as may be seen above, n. 43, 44; among which are these: That evils ought to be shunned, because they are of the devil and from the devil; that good actions ought to be done, because they are of God and from God; and that the Lord is to be approached, that He may lead us so to do. Let every one consider and weigh with himself, whether good can be derived to man from any other source; and if he is not possessed of good he cannot be saved. *Fourthly, Wherefore the good of one person cannot by application be transferred to another, and so imputed.* From what has been said above, it follows, that man by regeneration is renewed as to his spirit, and that this is effected by faith in the Lord, accompanied by a life according to His commandments: who does not see, that this renewal can only be effected progressively; nearly in like manner as a tree takes root, and grows successively from a seed, and comes to perfection? They who have a different notion of regeneration and renovation, know nothing of the state of man, nor any thing about evil and good, as that they are diametrically opposite to each

other, and that good cannot be implanted but in proportion as evil is removed ; neither do they know, that so long as any one is in evil, he is averse to what is really good ; wherefore, if the good of one person were to be applied and so transferred to another who is in evil, it would be like casting a lamb to a wolf, or fastening a pearl to a hog's snout. From what has been said, it is evident, that the induction or translation of the good of one person into another is a thing impossible.

112. III. *That the Faith of Imputation or Application of the Righteousness or Merits of Christ, is, inasmuch as such Imputation or Application is impossible, an imaginary Faith.* That to every one is imputed the evil in which he is, and in like manner the good, was demonstrated above, n. 110 ; hence it is evident, that if by imputation is meant the application, and thereby the translation, of the good of one person to another, it is a mere creature of the imagination. In the world, merits may be as it were transcribed by men, that is, benefits may be conferred on children for the sake of their parents, or on the friends of any favourite ; yet the good of merit cannot be inscribed on their souls, but only externally adjoined : the like cannot take place with men in respect to their spiritual life : this, as was shown above, must be implanted, and if not implanted by a life according to the fore-mentioned precepts of the Lord, man remains in the evil in which he was born ; until this is brought to pass, no good can approach him, or, if it does, it is instantly repelled, and rebounds like an elastic ball falling on a stone, or is absorbed like a diamond thrown into a bog. An unreformed man is, as to his spirit, like a panther, or an owl, and may be compared to a thorn or a nettle ; but a regenerate man is like a sheep or a dove, and may be compared to an olive-tree or a vine ; consider, then, I pray, if thou art disposed, how can a man-panther be converted into a man-sheep, or an owl into a dove, or a thorn into an olive-tree, or a nettle into a vine, by any imputation, if thereby is meant transcription ? In order that conversion may take place, must not the ferocious nature of the panther and the owl, and the noxious properties of the thorn and the nettle, be first removed, and thus the truly human and inoffensive properties be implanted ? By what means this is effected, the Lord also teaches in John, chap. xv. 1 to 7.

113. To the above shall be added the following observations. It is said in the church, that none can fulfill the law, especially since whosoever offends against one commandment of the decalogue, offends against all. This form of

speaking, however, is to be taken in a different sense from what it seems to convey; for it is to be understood in this manner, that whosoever, from purpose [of the will] or from confirmation [of the understanding], acts in opposition to one commandment, acts in opposition to the rest, inasmuch as to act thus from purpose or from confirmation is to deny that any thing is a sin, and he who is guilty of such denial of sin, makes light of acting against all the rest of the commandments. Who does not know, that he who is a fornicator, is not therefore a murderer, a thief, or a false witness, nor even willing to be such? But he who is an adulterer from purpose and confirmation, makes light of every thing relating to religion, and consequently pays no regard to murders, thefts, and false witness, not abstaining from them on account of their being sins, but for fear of the law or loss of character. The case is similar, if a person from set purpose or confirmation offends against any other commandment of the decalogue; he then also offends against the rest, because he does not account any thing a sin. Just so it is, also, with those who are in good from the Lord. Such persons, if from their will and understanding, or from set purpose and confirmation, they abstain from one evil because it is a sin, abstain from all, and still more if they abstain from several; for whenever a person abstains, from purpose and confirmation, from any evil, because it is a sin, he is kept by the Lord in the purpose of abstaining from the rest; wherefore if, through ignorance, or any predominant concupiscence of the body, he commits an evil, it nevertheless is not imputed to him, inasmuch as he did not purpose it to himself, neither does he afterwards confirm it in himself. A man comes into this kind of purpose, if he examines himself once or twice a year, and repents of the evil he discovers in himself: it is otherwise with him who never examines himself. It is permitted to confirm what has been advanced by the following experience: I have met with several in the spiritual world, who had lived like other people in the natural world, with respect to ornaments of dress, delicacies of food, making interest of money by trade and merchandise, frequenting play-houses, indulging in jocose conversation on love-affairs, with other things of a similar nature; and yet the angels charged such things as evils of sin in some, and not as evils in others, declaring the latter innocent, and the former guilty: on being asked the reason of such distinction, when both had indulged in like practices, they replied, that they consider all according to their purpose, intention, and end, and distinguish them

accordingly ; and therefore that they excuse and condemn those whom the end excuses or condemns, inasmuch as good is the end that influences all who are in heaven, and evil is the end that influences all who are in hell. From what has been said it now plainly appears, to whom sin is imputed, and to whom it is not imputed.

114. To the above shall be added the two following *Memorable Relations*, taken from the *Apocalypse Revealed*. *First*. I was once seized suddenly with a disease that seemed to threaten my life ; my whole head was oppressed with pain ; a pestilential smoke was let in from the great city called Sodom and Egypt, Apoc. xi. 8 ; half dead with severe anguish, I expected every moment to be my last : thus I lay in bed for the space of three days and a half : my spirit was reduced to this state, and in consequence thereof my body. Then I heard about me the voices of persons saying, "Lo! he lies dead in the street of our city, who preached repentance for the remission of sins, and preached Christ alone [who is] a man ;" and they asked several of the clergy, whether he was worthy of burial, as it is said concerning the two witnesses slain in that city, chap. xi. 8, 9, 10 ; and they answered, "No, let him lie to be made a spectacle of ;" and they passed to and fro, and mocked. All this befell me of a truth, whilst I was writing the explication of the eleventh chapter of the Apocalypse. Then were heard shocking speeches from them, such as the following : "How can repentance be performed without faith ? And how can Christ, a man, be adored as God ? Whilst we are saved freely without any merit of our own, what need is there of any thing but only the faith, that God the Father sent the Son to take away the curse of the law, to impute His merit to us, and so to justify us in His sight, and absolve us from our sins, and then to give the Holy Spirit to operate all good in us ? Are not these doctrines agreeable to Scripture, and to reason also ?" The crowd who stood by received these speeches with great applause. I heard all this without any power to reply, being almost dead : but after three days and a half my spirit recovered, and I went forth from the street into the city, (being in the spirit,) and again said, "Repent, and believe on Christ, and your sins shall be remitted, and ye shall be saved, but otherwise ye shall perish : did not the Lord Himself preach repentance for the remission of sins, and that men should believe on Him ? Did He not enjoin His

disciples to preach the same? Is not a full and fatal security of life the sure consequence of your faith?" But they replied, "What idle talk! Has not the Son made satisfaction? And does not the Father impute it to us, and justify us who have believed in it? Thus we are led by the spirit of grace, and how then can sin have place in us, and what power has death to hurt us? Dost thou comprehend this gospel, thou preacher of sin and repentance?" At that instant a voice was heard from heaven, saying, "What is the faith of an impenitent man, but a dead faith? The end is come, the end is come, upon you that are secure, unblamable in your own eyes, justified in your own faith, yet devils;"—and suddenly a deep gulf was opened in the midst of the city, which spread itself far and wide, and the houses fell one upon another, and were swallowed up; and presently water began to bubble up from the large whirlpool, and overflowed the waste.

When they were thus overwhelmed, and to appearance drowned, I was desirous to know their condition in the deep: and a voice from heaven said to me, "Thou shalt see and hear:" and immediately the waters wherein they seemed to be drowned disappeared, (for waters in the spiritual world are correspondences, and consequently appear to surround those who are under the influence of falses;) and then they appeared to me in a sandy bottom, where were large heaps of stones, among which they ran, and lamented that they were cast out of their great city: and they lifted up their voices and cried, "Why has all this befallen us? Are we not, through our faith, clean, pure, just, and holy?" Others exclaimed, "Are we not, through our faith, cleansed, purified, justified, and sanctified?" And others cried, "Are we not, through our faith, rendered worthy to be reputed and esteemed clean, pure, just, and holy, before God the Father, and before the whole Trinity, and to be pronounced such before the angels? Are not we reconciled, atoned, expiated, and thereby absolved, washed, and cleansed from sins? And is not the curse of the law taken away by Christ? Why then are we cast down hither like condemned criminals? We have been told by a bold preacher of sin in our great city, *Believe on Christ, and do the work of repentance*: have we not believed on Christ, whilst we believed on His merit? And have we not done the work of repentance, whilst we confessed ourselves sinners? Why then has all this befallen us?" But immediately a voice from one side said to them, "Do ye know any one sin that ye are guilty of? Have ye ever examined yourselves?

Have ye in consequence thereof shunned any evil as sin against God? And whosoever does not shun sin, remains in it. Is not sin the devil? Wherefore ye are they, of whom the Lord saith, *'Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall answer, I say unto you, I know you not, whence ye are; depart from Me, all ye workers of iniquity,'* Luke xiii. 26, 27; Matt. vii. 22, 23. Depart therefore every one to his place; ye see the openings into those caverns; enter therein, and work shall be given each of you to do, and afterwards food in proportion to your work; but if ye refuse at present to enter, ye will presently be compelled by the calls of hunger."

Afterwards there came a voice from heaven to some on earth there,* who were without that great city, and who are also described in the Apocalypse, chap. xi. 13, crying aloud, "Take heed to yourselves, take heed how ye associate yourselves with such persons; cannot ye understand, that evils, which are called sins and iniquities, render man unclean and impure? How can man be cleansed and purified from them, but by actual repentance, and faith in the Lord God the Saviour? Actual repentance consists in a man's examining himself, in knowing and acknowledging his sins, in making himself guilty, in confessing them before the Lord, in imploring help and power to resist them, and thus in desisting from them, and leading a new life, and doing all these things as of himself: practise this once or twice in a year, when ye approach the holy communion; and afterwards when the sins, whereof ye made yourselves guilty, recur, then say to yourselves, We will not consent to them because they are sins against God: this is actual repentance. Who cannot see, that where a man does not examine himself and see his sins, he remains in them? For all evil is pleasant to a man from his birth; it is pleasant to take revenge, to commit whoredom, to defraud, to blaspheme; does not the pleasure you find in them prevent their being seen? And, if you are told that they are sins, do you not, on account of that pleasure, excuse them? Nay, do you not, by false reasonings, confirm them, and persuade yourselves that they are not sins? And so you continue in them, and practise them afterwards more than before; even till you do not know what sin is, or whether there be any such

* By *earth* here is to be understood the earth in the spiritual world, which is of a spiritual origin, the existence whereof, together with its correspondence with the earth in the natural world, is constantly declared by our author in all his spiritual experience.

thing as sin or not. But the case is otherwise with every one who performs actual repentance ; he calls his evils, which he has thus learnt to know and acknowledge, sins, and therefore begins to shun and detest them, and to feel their delights as undelightful ; and in proportion as this is the case, he sees and loves what is good, and at length tastes the delights of goodness, which are the delights of heaven : in a word, so far as any one renounces the devil, so far he is adopted by the Lord, and by Him is taught, guided, withheld from evils, and preserved in what is good : this is the way, and there is no other, which leads from hell to heaven." It is something extraordinary, that there is in the Reformed a certain deep-rooted opposition and aversion to actual repentance, which is so violent, that they cannot force themselves to self-examination, and to see their sins, and to confess them before God ; they are seized as it were with horror at the very intention of such a thing : I have inquired of many in the spiritual world concerning this circumstance, who have all told me, that it is above their power ; and when they have been informed that the Roman Catholics practise such duties, namely, that they examine themselves, and confess their sins openly before a monk, they have been greatly astonished, and likewise wondered that the Reformed cannot do the same in private before God, although it is alike enjoined them previous to their approaching the holy supper : some have examined into the cause of this, and found, that the doctrine of faith alone is what occasions such an impenitent state, and such a heart ; and then it was given them to see, that such of the Romish Church as approach and adore Christ, and do not adore, but only honour, the leaders and heads of their church, are saved.

After the above admonition, was heard as it were a noise of thunder, and a voice speaking from heaven, saying, "We are amazed : say unto the body of the Reformed, Believe on Christ, and do the work of repentance, and ye shall be saved." And I spake these words to them ; and added further, "Is not *baptism a sacrament of repentance*, and thereby an introduction into the church ? What else do the sponsors promise for the person to be baptized, but that he will renounce the devil and his works ? Is not the *sacred supper a sacrament of repentance*, and thereby an introduction into heaven ? Is it not declared to the communicants, that they must do the work of repentance before they approach ? Is not the *Decalogue the doctrine of the whole Christian Church, which inculcates repentance* ? Is it not there said, in the six commandments of the

second table, Thou shalt not do this and that evil, and not said, Thou shalt do this and that good? Hence ye may understand, that in proportion as any one shuns evil, in the same proportion he loves good, and that before this he does not know either what good is, or what evil is."

115. *The Second Memorable Relation* is as follows. An angel once said to me, "If thou desirest to see clearly the nature of faith and charity, and thereby what faith is when separate from charity, and what it is when conjoined with charity, I will give thee ocular demonstration of it." I replied, "Show it me:" and he said, "Instead of faith and charity, substitute light and heat, and thou wilt see clearly what I mean; for faith in its essence is the truth of wisdom, and charity in its essence is the affection of love, and the truth of wisdom in heaven is light, and the affection of love in heaven is heat: the light and heat which the angels feel and enjoy, are nothing else: hence thou mayest see clearly what faith is when separate from charity, and what it is when conjoined with charity. Faith separate from charity is like the light in winter, and faith conjoined with charity is like the light in spring; the light of winter, which is light separate from heat, and, in consequence thereof, conjoined with cold, strips the trees of all their leaves, kills every green herb, makes the ground hard, and freezes the water; but the light in spring, which is light conjoined with heat, causes the trees to vegetate, first into leaves, then into blossoms, and lastly into fruits; it opens and softens the ground, whereby it yields grass, herbs, flowers, and fruits; and it also dissolves the ice, so that the waters flow from their fountains. Exactly similar is the case with faith and charity; faith separate from charity deadens all things, and faith conjoined with charity enlivens all things. The nature of such deadening and enlivening may be seen visibly in our spiritual world, because here faith is light, and charity heat; for where faith is conjoined with charity, there are paradisiacal gardens, flowery walks, and verdant groves, gay and delightful in proportion to such conjunction; but where faith is separate from charity, there does not grow so much as a blade of grass, nor any green thing, except it be on thorns and briers." There were standing at a little distance from us some of the clergy, whom the angel called justifiers and sanctifiers of men by faith alone, and also arcanists, that is, dealers in mysteries: we related to them the same things concerning charity and faith, and likewise gave them ocular demonstration of the truth of our assertions; but

when we asked them whether they believed it to be so, they turned their backs upon us, and said, "We do not hear you;" whereupon we raised our voices, and cried, "Hear us now then;" but immediately they stopped their ears with both hands, and exclaimed, "We will not to hear."

CONCLUSION.

From *Jeremiah*, chap. vii. 2, 3, 4, 9, 10, 11.

Stand in the gate of the house of Jehovah, and proclaim there this word: Thus saith Jehovah of hosts, the God of Israel: Amend your ways, and your works; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah is here (that is, the church): will ye steal, murder, commit adultery, and swear falsely, and after that come and stand before Me in this house, whereon My name is called, and say, We are delivered, whilst ye do all these abominations? Is not this house become a den of robbers? Even I, behold, I have seen, saith Jehovah.

APPENDIX.

116. *THE Faith of the New Heaven and New Church, in its universal form*, is this:—That the Lord from eternity, who is *Jehovah*, came into the world, that He might subdue the hells, and glorify His Humanity; that without this coming no mortal could have been saved; and, that all will be saved who believe in Him.

It is called faith in its universal form, because this is the universal of faith, and the universal of faith is what must enter into all and every particular part thereof. It is a universal of faith, that God is one in essence and person, in whom is a trinity, and that the Lord God the Saviour Jesus Christ is He. It is a universal of faith, that no mortal could have been saved, unless the Lord had come into the world. It is a universal of faith, that He came into the world to remove hell from man, which He effected by combats against it, and victories over it; whereby He subdued it, and reduced it to order, and under obedience to Himself. It is a universal of faith, that He came into the world to glorify the Humanity which He assumed in the world, that is, to unite it with the Divinity of which it was begotten; thus having subdued hell, He keeps it eternally in order and under obedience to Himself. Inasmuch as both these works [the subjugation of hell, and the glorification of His Humanity] could only be effected by means of temptations admitted into His Humanity, even to the last, which was the passion of the cross; therefore He endured that also. These are the universals of faith concerning the Lord.

The universal of Christian faith on man's part is, that he should believe on the Lord, for by believing on Him he has conjunction with Him, and by conjunction salvation. To believe on Him, is to have confidence that He will save; and because none can have such confidence but he who leads a good life, therefore this also is meant by believing on Him.

117. *The Faith of the New Heaven and New Church,*

in its particular form, is this :—That Jehovah God is essential love and essential wisdom, or that He is essential good and essential truth ; and that as to His divine truth, which is the Word, and which was God with God, He came down and assumed Humanity, for the purpose of restoring to order all things which were in heaven, and which were in hell, and which were in the church ; inasmuch as at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and on earth the power of evil prevailed over the power of good ; in consequence whereof, a total destruction and damnation were at hand, and threatened every creature : this impending destruction and damnation Jehovah God removed by His Humanity, which was divine truth, and thus He redeemed both angels and men ; and afterwards He united in His Humanity divine truth with divine good, and thus returned into His Divinity, in which He was from eternity, together with His glorified Humanity. This is signified by these words in John : “ *The Word was with God, and God was the Word ; and the Word became flesh,*” chap. i. 1, 14 ; and in another place, “ *I went forth from the Father, and am come into the world ; again I leave the world, and go to the Father,*” chap. xvi. 28. Hence it appears, that unless the Lord had come into the world, no one could have been saved. The case is similar at this day ; wherefore, unless the Lord come again into the world in Divine Truth, which is the Word, no person can be saved.

The particulars of faith on the part of man are these : —I. That God is one, in whom is a divine trinity, and that the Lord God the Saviour Jesus Christ is that God. II. That a saving faith is to believe on Him. III. That evils ought to be shunned, because they are of the devil and from the devil. IV. That good actions ought to be done, because they are of God and from God. V. And that they should be done by man as of himself, nevertheless under this belief, that they are from the Lord operating in him and by him. The two first particulars have relation to faith ; the two next to charity ; and the last respects the conjunction of charity and faith, and thereby of the Lord and man.—Refer also to what has been said above, n. 44, on this subject.

THE THREE FOLLOWING MEMORABLE RELATIONS ARE TAKEN
FROM THE APOCALYPSE REVEALED.

118. *First Memorable Relation.* While I was writing the explication of the 20th chapter of the Apocalypse, and meditating about the dragon, the beast, and the false prophet, a certain angelic spirit appeared before me, and asked what was the subject of my meditation. I answered, "Concerning the false prophet." Then he said, "I will lead thee to the place of the abode of those who are signified by the false prophet, and who are the same that are understood, in the 13th chapter of the Apocalypse, by the beast rising from the earth, which had two horns like a lamb, and spake like a dragon." I followed him, and, lo! I saw a great multitude of people, and in the midst of them several persons of note and distinction in the church, who had taught, that man is saved only by faith in the merits of Christ, and that works are good and profitable, but not in regard to salvation, but that nevertheless they are to be recommended as agreeable to the Word, and as a means of keeping the laity, particularly the simple amongst them, in stricter obedience to the civil magistrate, and instigating them to the exercise of moral charity, as if from interior obligations arising from religion. Then one of them, observing me, said, "Do you wish to see our place of worship, wherein is an image representative of our faith?" On which he conducted me to a building which was very magnificent, and, lo! in the midst of it there was an image of a woman, clothed in a scarlet vest, and holding in her right hand a piece of gold coin, and in her left a chain of pearls: but both the image and the place of worship were the effect of phantasy; for thereby infernal spirits have the power to represent very magnificent objects, by closing the interiors of the mind, and opening only its exteriors. When I perceived, however, that all this was a mere trick and delusion, I prayed to the Lord, and suddenly the interiors of my mind were opened, and then I beheld, instead of the magnificent dome, a poor house, full of clefts and chinks from top to bottom, without any order or regularity about it; and I saw within the house, instead of the woman, a pendent image, with a head like a dragon, a body like a leopard, feet like a bear, and a mouth like a lion, in every respect as the beast rising out of the sea is described, Apoc. xiii. 2: moreover, instead of firm ground, there was nothing but a bog containing a

multitude of frogs; and I was informed, that beneath the bog was a large hewn stone, under which the Word lay entirely concealed. On seeing these things, I said to the conjurer, "Is this your place of worship?" And he replied, "It is;" but suddenly, at that very instant, his interior sight was opened, whereby he saw the same appearances that I did; whereupon he cried out with a loud voice, "What and whence is all this?" And I said, "This is in consequence of light from heaven, which discovers the quality of every form, and thus has discovered the quality of your faith separate from the spiritual principle of charity." Then immediately an east wind blew, and carried away the place of worship, together with the image, and likewise dried up the bog, and thereby exposed the stone, under which lay the Word. After this a vernal warmth breathed from heaven, and, lo! then in the same place there appeared a tabernacle, as to its outward form plain and simple; and the angels who were with me said, "Behold the tabernacle of Abraham, such as it was when the three angels came to him, and announced the future birth of Isaac: it appears indeed plain and simple to the eye, but nevertheless, in proportion to the influx of light from heaven, it becomes more and more magnificent." They were then permitted to open the heaven, which is the abode of the spiritual angels, who excel in wisdom; whereupon, by virtue of the influx of light from thence, the tabernacle appeared as a temple, resembling that at Jerusalem; and on looking into it, I saw the stone in the floor, under which the Word was deposited, beset with precious stones, from which there issued forth bright rays, as of lightning, that shone upon the walls, and caused beautiful variegations of colours on certain cherubic forms that were sculptured thereon. As I was wondering at these prodigies, the angels said, "Thou shalt yet see something more surprising." Then they were permitted to open the third heaven, which is the abode of the celestial angels, who excel in love; and suddenly, by virtue of the influx of light from thence, the whole temple disappeared, and instead thereof was seen the Lord alone, standing on the stone below, which was the Word, in the same form and figure that He appeared in before John, Apoc. chap. i. But whereas a divine sanctity instantly filled the interiors of the angels' minds, whereby they felt a strong propensity to fall prostrate on their faces, suddenly the passage of light from the third heaven was closed by the Lord, and that from the second heaven opened again, in consequence whereof the former ap-

pearance of the temple returned, and also of the tabernacle, but this was in the temple. Hereby was illustrated the meaning of these words in the Apocalypse, chap. xxi. "*Behold, the tabernacle of God is with men, and He will dwell with them,*" verse 3; and also of these: "*I saw no temple in the New Jerusalem, for the Lord God Omnipotent and the Lamb are the temple of it,*" verse 22.

119. *The Second Memorable Relation from the Apocalypse Revealed.* Awaking on a time out of sleep, I fell into a profound meditation about God; and when I looked upwards, I saw in the heaven above me a most clear shining light in an oval form; and as I fixed my eyes attentively upon the light, it moved gradually from the centre towards the circumference; and lo! then heaven was opened unto me, and I beheld magnificent scenes, and saw angels standing in the form of a circle, on the southern side of the opening, in conversation with each other; and because I earnestly desired to know what they were conversing about, it was permitted me first to hear the sound of their voices, which was full of celestial love, and afterwards to distinguish their speech, which was full of wisdom flowing from that love. They conversed together concerning the *One God, of conjunction with Him, and salvation* thereby. The matter of their discourse was for the most part ineffable, there being no words in any natural language adapted to convey its meaning; but as I had oftentimes been in consort with angels in their heaven, and, being at such times in a similar state with them, was also in the use and understanding of their language, therefore I was now able to comprehend what they said, and to collect some particulars from their conversation, which may be intelligibly expressed in the words of natural language. They said that the *Divine Esse is One, the Same, the Real, (Ipsum,) and Indivisible*; that so also is the Divine Essence, inasmuch as the Divine Esse is the Divine Essence; and that so, likewise, is God, for the Divine Essence, which is also the Divine Esse, is God. Thus they illustrated by spiritual ideas, saying, that the Divine Esse cannot possibly belong to several, so as to be a Divine Esse in each of them, and yet remain One, the Same, the Real, and Indivisible; for on such a supposition, each would think from his own esse of and by himself; or should the thoughts of each be influenced at the same time from and by the rest, to agreement and unanimity, they would then be several unanimous Gods, and not one God; for unanimity, being the consent of several, and at the same time of each from and by

himself, does not comport with the unity of God, but implies plurality; they did not say, of Gods, because they could not, inasmuch as the light of heaven, which gave birth to their thought, and which conveyed their words, was in opposition to that expression. They added further, that when they meant to pronounce the word Gods, and each as a distinct person by Himself, the power of pronunciation was diverted immediately to utter one God, yea, the only God. Again, they proved that the Divine Esse is the *Divine Esse in itself*, not from itself, because to be from itself supposes an Esse in itself from another; thus it supposes a God from a God, which is not possible: what is from God is not called God, but is called divine; for what is God from God; consequently what is God from God born from eternity; and what is God from God proceeding through a God born from eternity; but obscure words, that have no light in them from heaven? They said further, that the Divine Esse, which in itself is God, is *the Same*: not simply the Same, but infinitely the Same, that is, the Same from eternity to eternity; it is the Same in every place, and the Same with every one, and in every one; but that all variableness and changeableness is in the recipient, occasioned by the peculiar state and circumstances thereof. That the Divine Esse, which is God in himself, is the *Real*,* they thus explained: God is the *Real*, because He is love itself, and wisdom itself, or, what is the same, because He is good itself, and truth itself, and of consequence life itself; which, unless they were real in God, could have no existence in heaven or in the world, inasmuch as there would be nothing in them that had relation to what is real; for all quality has its quality from this condition of its existence, that there be a something real, from whence it is derived, and to which it has relation as the cause of its peculiar quality: this Reality, which is the Divine Esse, is not in place, but with those and in those who are in place, according to its reception; inasmuch as neither place, nor progression from one place to another, is predicable of love and wisdom, or of goodness and truth, or of life derived thence, which are Reality in God, nay, Real God [or God Himself]; but such things exist in God without place, and this is the foundation of the divine

* The term *Ipsum*, here and elsewhere in this Memorable Relation translated *Real*, properly signifies *Itself*, being the same term which is so translated just below, when used adjectively in connection with the terms love and wisdom, good and truth: but as we cannot, consistently with the idiom of the English language, use the term *Itself* or *the Itself*, absolutely, the word *Real* is substituted, as coming nearest to it in signification.

omnipresence; wherefore the Lord says, "*That He is in the midst of them, and that He is in them, and they in Him.*" But since He cannot be received by any creature such as He is in Himself, He appears such as He is in Himself as a sun above the angelic heavens, that which proceeds thence as light being Himself as to wisdom, and that which proceeds thence as heat being Himself as to love: yet He Himself is not that sun, but divine love and divine wisdom in their proximate emanation from Him, and round about Him, appear as a sun before the angels: Himself in the sun is a Man, *our Lord Jesus Christ*, both with respect to the All-begetting Divinity (*Divinum a Quo*), and with respect to the Divine Human; inasmuch as the Real Esse, which is love itself, and wisdom itself, was His soul from the Father, and thus divine life, which is life in itself; the case is otherwise with man, for in him the soul is not life, but a recipient of life: this the Lord also teaches when He says, "*I am the Way, the Truth, and the Life;*" and in another place, "*As the Father hath life in Himself, so hath He given to the Son to have life in Himself;*" John v. 26: life in Himself is God. They further added, that whosoever is under the influence of any spiritual light, may see plainly from what has been said, that the Divine Esse, which is also the Divine Essence, being One, the Same, the Real, and of consequence Indivisible, cannot possibly exist in more than one; and that if it should be supposed to exist in more, manifest contradictions would follow upon such a supposition.

As I listened to this discourse, the angels perceived in my thought the common ideas respecting God entertained in the Christian church, of a trinity of persons in unity, and their unity in trinity; as also of the birth of the Son of God from eternity; whereupon they said to me, "What notions are these which thou entertainest? Are they not the offspring of natural light, wherewith our spiritual light hath no agreement? Unless, therefore, thou removest these ideas from thy mind, we must shut heaven against thee and begone." But I replied, "Enter, I beseech you, more deeply into my thought, and possibly you will find it in agreement with your own." And they did so, and perceived, that by three persons I understood three proceeding divine attributes, which are *creation, redemption, and regeneration*, and that those attributes belong to one God; and that by the birth of the Son of God from eternity, I understood His birth foreseen from eternity, and provided in time. I then acquainted them,

that I had received this my natural idea of a trinity and unity of persons, and of the birth of the Son of God from eternity, from the doctrine of faith in the church, that has its name from Athanasius; and that that doctrine is right, if only instead of a trinity of persons is substituted therein a trinity of person, which solely exists in the *Lord Jesus Christ*; and if, instead of the birth of the Son of God from eternity, is understood His birth foreseen from eternity, and provided in time, because as to the Humanity which He assumed, He is expressly called the *Son of God*. Then the angels said, Well, well; and they desired me to declare upon their testimony, that whosoever does not approach the real God of heaven and earth, cannot have entrance into heaven, inasmuch as heaven is heaven from that God only; and that *that God is Jesus Christ*, who is Jehovah Lord, from eternity Creator, in time Redeemer, and to eternity Regenerator; of consequence, who is at once Father, Son, and Holy Ghost; and that this is the gospel, which is to be preached. After this, the heavenly light, which I had before seen over the aperture, returned, and by degrees descended thence, and filled the interiors of my mind, and illuminated my ideas concerning the unity and trinity of God; and then I perceived, that the ideas which I had originally entertained about them, and which were merely natural, were separated, as chaff is separated from the wheat by winnowing, and that they were carried away, as by a wind, to the northern part of heaven, and there disappeared.

120. *The Third Memorable Relation, from the Apocalypse Revealed.* Inasmuch as the Lord has favoured me with a sight of the wonderful things that are in the heavens, and under the heavens, it is therefore my duty, in the discharge of my commission, to relate what I have seen. There was shown me a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold, on which lay the Word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk damask of a purple colour; the seats of the second row with silk damask of a blue colour; and the seats of the third row with white cloth. Below the roof, high above the table, there was seen a spreading curtain, which shone with precious stones, from whose lustre there issued forth a bright appearance as of a rainbow, when the firmament is clear and serene after a shower. Then suddenly there appeared a number of clergy sitting on the seats, all

clothed in the garments of their sacerdotal office. On one side was a wardrobe, where stood an angel who had the care of it, and within lay splendid vestments in beautiful order. It was a *Council convened by the Lord*; and I heard a voice from heaven saying, *Deliberate*; but they said, on what? It was said, Concerning *the Lord the Saviour*, and concerning *the Holy Spirit*. But when they began to think on these subjects, they were without illustration; wherefore they made supplication, and immediately light issued down out of heaven, which first illuminated the hinder part of their heads, and afterwards their temples, and last of all their faces; and then they began their deliberation, and, as they were commanded, *First, concerning the Lord the Saviour*. The first proposition and matter of inquiry was, *who assumed the Humanity in the Virgin Mary*? And the angel standing at the table, on which the Word lay, read before them these words in Luke: "*The angel said unto Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus; He shall be great, and shall be called the Son of the Highest. And Mary said to the angel, How shall this be, seeing I know not a man? And the angel answering said, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, wherefore also that Holy Thing which shall be born of thee shall be called the Son of God,*" chap. i. 31, 32, 34, 35. Then he also read from the 20th to the 25th verse of the first chapter of Matthew, and when he came to the 25th verse, he uttered it with a loud voice. Besides these passages he read many more out of the Evangelists, as Matt. iii. 17, chap. xvii. 5. John xx. 31; and several other places, where the Lord as to His Humanity is called *the Son of God*, and where He, from His Humanity, calls Jehovah *His Father*; and also out of the Prophets, where it is foretold that Jehovah Himself should come into the world; particularly these two passages in Isaiah: "*It shall be said in that day, lo! this is our God, whom we have expected to deliver us; this is Jehovah, whom we have expected; let us exult and be glad in His salvation,*" chap. xxv. 9: "*The voice of him that crieth in the desert, prepare ye the way of Jehovah, make straight in the wilderness a highway for our God: for the glory of Jehovah shall be revealed; and all flesh shall see it together; behold, the Lord Jehovah cometh in strength; He shall feed His flock like a shepherd,*" chap. xl. 3, 5, 10, 11. And the angel said, inasmuch as Jehovah Himself came into the world, and assumed the Humanity, whereby He has redeemed and saved men,

therefore He is called by the prophets *the Saviour and the Redeemer*; and then he read before them the following passages: "*Surely God is in Thee, and there is no God beside; verily Thou art a God that hidest Thyself, O God of Israel the Saviour,*" Isaiah xlv. 14, 15: "*Am not I Jehovah? and there is no God else beside Me; a just God, and there is no Saviour beside Me,*" chap. xlv. 21: "*I am Jehovah, and beside Me there is no Saviour,*" chap. xliii. 11: "*I am Jehovah thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour beside Me,*" Hosea xiii. 4: "*That all flesh may know, that I Jehovah am thy Saviour and thy Redeemer,*" Isaiah xlix. 26. chap. lx. 16: "*As for our Redeemer, Jehovah of Hosts is His name,*" chap. xlvii. 4. "*Their Redeemer, the strong Jehovah of Hosts is His name,*" Jeremiah i. 34: "*Jehovah is my Rock and my Redeemer,*" Psalm xix. 14: "*Thus saith Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God,*" Isaiah xlviii. 17. chap. xliii. 14, chap. xlix. 7, chap. liv. 8: "*Thou Jehovah art our Father; our Redeemer from the age is Thy name,*" chap. lxiii. 16: "*Thus saith Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone by Myself,*" Isaiah xlv. 24: "*Thus saith Jehovah the King of Israel, and His Redeemer Jehovah of Hosts, I am the First and the Last, and beside Me there is no God,*" chap. xlv. 6: "*Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called,*" chap. liv. 5: "*Behold, the days shall come, when I will raise unto David a righteous branch, who shall reign a King, and this is His name, Jehovah our Righteousness,*" Jerem. xxiii. 5, 6: chap. xxxiii. 15, 16: "*In that day Jehovah shall be King over all the earth; in that day there shall be one Jehovah, and His name one,*" Zech. xiv. 9. From all these passages collected, they that sat on the seats were unanimously confirmed in this opinion, viz. that Jehovah Himself assumed the Humanity, for the purpose of redeeming and saving mankind. But instantly a voice was heard from some Roman Catholics, who had hid themselves behind the altar, saying, How can Jehovah the Father become a man? Is He not the Creator of the universe? And one of those who sat on the second row of seats turned himself towards the voice, and said, Who was it then? And he who had been concealed behind the altar, standing then near the altar, replied, *The Son from eternity*: but answer was returned, Is not the Son from eternity, according to your own confession, also the Creator of the

universe? And what is a Son, or a God, born from eternity? And how is it possible for the Divine Essence, which is one and indivisible, to be separated, so that one part can descend, without the whole? *The second matter of inquiry concerning the Lord was*, whether or no, according to this reasoning, the Father and He are one, as the soul and the body are one? And they said, that this must follow of consequence, inasmuch as the soul is from the Father. Then one of those, who sat on the third row of seats, read out of the Confession of Faith, called the Athanasian Creed, the following passage: "*Although our Lord Jesus Christ, the Son of God, is God and Man, yet He is not two, but one Christ; yea, He is in every respect one, being one person; for as the soul and body make one man, so God and man are one Christ.*" He added, that this faith is received throughout the whole Christian world, even by the Roman Catholics. Then they said, what need have we of further proof? God the Father and He are one, as the soul and body are one; and since this is the case, we perceive that the Humanity of the Lord is Divine, because it is the Humanity of Jehovah; likewise that the Lord ought to be approached as to His Divine Humanity; and that thus and in no other possible way can access be had to the Divinity which is called the Father. This conclusion of theirs the angel confirmed by several passages out of the Word; amongst which were these: in Isaiah: "*Unto us a Child is born, unto us a Son is given, whose name shall be, Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace,*" chap. ix. 5: again: "*Abraham knoweth us not, and Israel doth not acknowledge us; Thou Jehovah art our Father, our Redeemer, from the age is Thy name,*" chap. lxiii. 16: and in John: "*Jesus said, he that believeth on Me, believeth on Him that sent Me, and he that seeth Me, seeth Him that sent Me,*" John xii. 44, 45; "*Philip said unto Jesus, show us the Father; Jesus saith unto him, he that seeth Me, seeth the Father; how then sayest thou, show us the Father; believest thou not that I am in the Father, and the Father in Me, believe Me that I am in the Father, and the Father in Me,*" John xiv. 8, 9: "*Jesus said, I and the Father are one,*" chap. x. 30: and again: "*All things that the Father hath are Mine, and all Mine are the Father's,*" chap. xvi. 15, chap. xvii. 10: lastly: "*Jesus said, I am the way, the truth, and the life; no one cometh to the Father but by Me,*" chap. xvi. 6. When the angel had ended, they all declared with one mouth and one heart, that the Humanity

of the Lord is Divine, and that this ought to be approached in order to come at the Father; inasmuch as Jehovah God, who is the Lord from eternity, by the Humanity sent Himself into the world, and made Himself visible to mankind, and thereby gave them access unto Him. In like manner He made Himself visible to men of old time, in a human form, and so gave them access unto Him; but then it was by means of an angel.

After this they proceeded to deliberate about the *Holy Spirit*; and previous thereto, they laid open the idea generally received concerning *God the Father, the Son, and the Holy Spirit*, which is, that God the Father is seated on high, with the Son at His right hand, and that by them is sent forth the Holy Spirit, to enlighten and instruct mankind. But instantly a voice was heard from heaven, saying, we cannot endure an idea formed on such a conception; who does not know, that Jehovah God is omnipresent? And whosoever knows and acknowledges this truth, must also acknowledge, that it is He who enlightens and instructs; and that there is not a mediating God distinct from Him; much less is there a third God distinct from two others, as one person is distinct from another person; wherefore let the former idea, which is vain and frivolous, be removed, and let this, which is just and right, be received, and then you will see clearly. But immediately a voice was heard again from the Roman Catholics, who had concealed themselves behind the altar of the temple, saying, what then is the *Holy Spirit*, mentioned in the writings of the Evangelists, and Paul, by whom so many learned men among the clergy, and particularly of our church, profess themselves to be guided? What person in Christendom at this day denies the Holy Spirit, and His operations? Upon this one who sat on the second row of seats, turned towards the altar, and said, ye insist that the Holy Spirit is a distinct person of Himself, and a distinct God of Himself; but what is a person coming forth and proceeding from a person, except the operation which comes forth and proceeds? One person cannot come forth and proceed from another, by another, but operation can; or what is a God coming forth and proceeding from a God, but the Divine Principle which comes forth and proceeds? One God cannot come forth and proceed from another, by another, but what is Divine may come forth and proceed from one God. Is not the Divine Essence one and indivisible? and inasmuch as the Divine Essence or the Divine Esse is God, is not God therefore one and indivisible? On hearing these words, they that sat on the seats unanimously

agreed in this conclusion, that the Holy Spirit is not a distinct person of Himself, consequently not a distinct God of Himself; but that by the Holy Spirit is meant the Divine Sanctity coming forth and proceeding from the one only omnipresent God, who is the Lord. To this the angels, who stood at the golden table, whereon the Word was placed, said, *Well*; it is not written in any part of the Old Testament, that the prophets spake the Word from the Holy Spirit, but from Jehovah the Lord; and wherever the Holy Spirit is mentioned in the New Testament, it signifies the Divine Proceeding, which is the Divine Principle that enlightens, instructs, vivifies, reforms and regenerates. After this came on another subject of inquiry, respecting the *Holy Spirit*, viz. From whom proceeds the Divine Principle which is called the Holy Spirit; whether from the Divine which is called the Father, or from the Divine Human which is called the Son? And whilst they were engaged in this inquiry, there shone a light from heaven, whereby they saw, that the Divine Sanctity, which is signified by the Holy Spirit, proceeds from the Divine in the Lord by His glorified Humanity, which is the Divine Humanity, comparatively as all activity proceeds from the soul by the body with man. This the angel who stood at the table confirmed by the following passages: "*He, whom the Father hath sent, speaketh the words of God; He hath not given the Spirit by measure unto Him; the Father loveth the Son, and hath given all things into His hand,*" John iii. 34, 35: "*There shall come forth a rod out of the stem of Jesse, the Spirit of Jehovah shall rest upon Him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might,*" Isaiah xi. 1, 2: "*That the Spirit of Jehovah was put upon Him, and was in Him,*" chap. xlii. 1, chap. lix. 19, 21, chap. lxi. 1. Luke iv. 18: "*When the Holy Spirit shall come, whom I will send unto you from the Father,*" John xv. 26: "*He shall glorify Me, for He shall receive of Mine, and shall show it unto you; all things that the Father hath are Mine, wherefore I said, that He shall receive of Mine, and shall show it unto you,*" John xvi. 14, 15: "*If I go away, I will send the Comforter unto you,*" John xvi. 7: "*The Comforter is the Holy Spirit,*" John xiv. 26: "*The Holy Spirit was not yet, because Jesus was not yet glorified,*" John vii. 39: but after His glorification, "*Jesus breathed on His disciples, and said, Receive ye the Holy Spirit,*" John xx. 22: and in the Apocalypse: "*Who shall not glorify Thy name, O Lord, because Thou Alone art Holy,*" chap. xv. 4. Inasmuch as the Divine Operation of the Lord, by virtue

of His divine omnipresence, is signified by the Holy Spirit, therefore when the Lord spake to His disciples concerning the Holy Spirit, whom He would send from God the Father, He also said, "*I will not leave you comfortless ; I go away and come again unto you ; and in that day ye shall know, that I am in My Father, and ye in Me, and I in you,*" John xiv. 18, 20, 23 : and just before His departure out of world, He said, "*Lo ! I am with you all the days, even to the consummation of the age,*" Matt. xxviii. 20. Having read these words in their presence, the angels said, From these, and many other passages in the Word, it is evident, that the Divine Principle which is called the Holy Spirit, proceeds from the Divine in the Lord by His Divine Human. Whereupon they that sat on the seats all exclaimed, *This is Divine Truth.*

Lastly, this decree was passed : That from what has been deliberated in this council, we clearly see, and of consequence acknowledge as holy truth, that in the Lord God the Saviour Jesus Christ there is a Divine Trinity, consisting of the All-begetting Divinity which is called Father, the Divine Humanity which is the Son, and the Divine Proceeding which is the Holy Spirit : then they lifted up their voices together, saying, "*In Jesus Christ dwelleth all the fullness of the Divinity bodily,*" Col. ii. 9. Thus there is One God in the church.

When these conclusions were determined in that magnificent council, they rose up to depart ; and the angel, the keeper of the wardrobe, presented to each of them who sat on the seats, splendid garments, interwoven here and there with threads of gold, and said, Receive ye these *wedding garments.* And they were conducted in a glorious manner to the New Christian Heaven, with which the church of the Lord on earth, which is the New Jerusalem, will be in conjunction.

ZECHARIAH, chap. xiv. ver. 7, 8, 9.

It shall be one day which is known to Jehovah, not day nor night, for about evening-time it shall be light. It shall come to pass in that day, living waters shall go out from Jerusalem : and Jehovah shall be King over all the earth : in that day there shall be One Jehovah, and His name One.

END.





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